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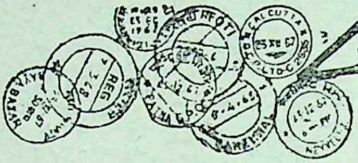

Letters

"I FIND many eager students here—and rather discriminating—so I shall try the best possible to impart Yoga in the right manner as I was taught (at The Yoga Institute). Eager to start—still fighting impatience—all goes slowly, as I struggle always to not get caught up in *this* world. I have decided to call it (the yoga education centre) Institute of Yoga. There are already many 'centres' here and every other conceivable name and I simply cannot come up with a name I like better.

"Teaching Yoga here, I am displeased, as is everyone *with a mind*—the methods are all piecemeal and the life style (behaviour pattern) is bad. I am however trying to do something here.

"There are a few pseudo-yogins coming here as could be expected—very poor—trapping a few, I fear. I am following the lectures (notes) to enable me to better answer queries from others. Much confusion has to be cleared up here regards Yoga and we work away at it."

Canada

WINNIE IMRIE

"I have been studying and practising yoga for approximately two years and for about one year have been channelled totally in this phenomenal way of life. I opened the Kamloops Yoga Centre with Marguerite Heard-White where we are teaching thirty to forty students a month. The methods we use are the methods set down by The Yoga Institute and as outlined in your literature. I feel that for personal development, to more positively affect other beings, both through day by day life and through teaching, that intensive training and study at The Yoga Institute is *imperative*."

Kamloops, B.C.

JOHN JOLITTE

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YOGA

THE MONTHLY JOURNAL
OF THE YOGA INSTITUTE
OF SANTA CRUZ, INDIA

Editor : **Jayadeva Yogendra, M.A., Ph.D.**

VOL. XVII, 6 JANUARY 1972

SIRASANA

by SHRI YOGENDRA

MOST students of yoga—especially those living at the vegetative and sensate levels —seem to be more interested in the physical mechanics of yoga than in its spirit. As a result, certain practices of yoga having obvious effects have achieved notoriety as yoga itself. One such item is *śirāsana* also called *śirṣāsana* or head-stand. Anyone able to practice it for a few minutes or hours claims knowledge of yoga. This oddity has become so popular with the yoga faddists all over the world that no study of yoga is supposed to be complete without the practice of śirāsana.

In fact, even the so-called teachers of Yoga have never cared to investigate the credibility of sirāsana. It was left to a Christian missionary Indologist to explode the myth of sirāsana by challenging its validity and calling for proof with regard to its textual reference in any authoritative Sanskrit work on Yoga. The Institute followed up this issue and at the conclusion of its research, it was found that except in a very recent work (MS.), there is no direct reference to śirāsana as it is being practised today. This happens to be a recent commentary on the *Yogasūtra* of Patañjali by Śrī Kṛṣṇā Vallabhāchārya with the *Bhāṣya* of Swāminārāyaṇa wherein śirāsana has been mentioned among the 93 āsanas enumerated by him.

Regarding its benefits, it has been found that these are exaggerated. The practice is also dangerous for the weak and aged. Many instances can be quoted even from our own clinical records, besides accidents to life at various yoga centres by the misapplication of this posture. This has been corroborated by scientific data available in Russia and other countries as well.

In our book *Yoga Personal Hygiene*, while we have referred to śirāsana as an advanced stage of *sarvaṅgāsana*, śirāsana has not been taught at the Institute for the past 53 years. For those still interested in the practice of śirāsana, we commend the following which appeared in the journal of the Institute, *Yoga*, Vol. IV, p. 167 (Oct.-Dec., 1936) :—

"Śirāsana is also referred to by some as Śirshāsana. Firstly, while Śirshāsana can be practised either in the morning or in the evening, it is better for those engaged in mental pursuits to follow the same in the morning on an empty stomach and in the evening—at least 30 minutes before food—by those engaged in physical activities than otherwise. Secondly, breathing during Śirāsana should remain normal, slow, rhythmic and continuous. This varies when it is practised in combination with other yoga accessories. Thirdly, it is advisable and beneficial to close the eyes during Śirāsana than to keep them open. Fourthly, Śirāsana should be practised after yoga postures or physical exercises generally and should be followed immediately by any one of the relaxing postures.

Lastly, regarding minimum and maximum period indicated in the practice of Śirāsana by a layman, we are aware that there prevails a great deal of confusion, exaggerated expectations and unscientific outlook not only among many students of Yoga but also among the so-called teachers of Yoga themselves. We have also been informed that some writers like Kuvalayānada (J. G. Guṇe) and others have gone to the extent of fixing the minimum period at twelve minutes and the maximum at twenty-four minutes even suggesting that a few individuals have benefited by practising it for nearly one-half an hour. In the light of our clinical and scientific experience extending to nearly a quarter of a century, we consider these suggestions highly unscientific, unwise and dangerous for the average lay student of Yoga. Recommendations based upon short experience and limited observations on trained healthy students are no guidance for fixing standards for the busy laymen whose health on the average is usually below normal.

Furthermore, yoga physical education is not gymnastics or acrobatism and the display of such long periods has no scientific approval. The physiological benefits of Śirāsana begin to manifest after the first twenty-five seconds and continue for another period of nearly four minutes after which its reactions on the internal organs indicate strain. The increased arterial tension, if habitually continued for long periods, is found to damage circulatory and pulmonary vessels and even affect the organs within the cranium. And while the evil effects do not become apparent immediately, we have come across cases where misadventure in respect of Śirāsana through information picked up from popular but unscientific writers has endangered the lives of unwary laymen. In our opinion, the maximum period for the practice of Śirāsana by a layman is five minutes."

A YOGA WITHOUT A PURPOSE*

by S. G. DANDEKAR

THE Maharashtra Government held a meeting of its yoga committee and invitees on 23-6-1970 at Aarey colony to discuss the inclusion of scientific yoga in common education. An article on the meeting was published. The reason for writing the article according to its writer is the confusion that persisted in the meeting.

Now so far as this article written in Marathi, does the writer want to suggest that a group of envious individuals deliberately tried to confront the group of *Government appointed members* embarked on an important mission ? Or does he want to show their unpardonable ignorance of yoga science ? If not, the basic reason of the confusion should be traced in the Agenda of the meeting and the different views expressed during the discussion.

Lines 4 to 7 in the opening para of the Chairman's speech are, "The co-ordination of body-mind in routine actions and the mind having control of the body are important in yoga, and so the education in *mental discipline by yama-niyamas is more important in yoga than the training in physical discipline by Asanas.*" The main objective thus is the altruistic development of the mind with the aid of other supporting practices like asanas, pranayamas etc. When the Agenda mentions this subject, the appendices No. 3, 4, and 5 attached bear the heading 'Curriculum of Yoga Asanas'. It is, therefore, clear that those who submitted the appendices wanted to slant all discussions to asanas only pretending consideration of the whole yoga science.

The reason for the confusion mentioned in the article seems to be due to one group trying to push the discussions to postures (asanas) only and the other members trying to discuss the subject as a whole as per Agenda. The writer calls this as 'pre-conceived' thinking.

The yogic Upanishadas are the source of yoga science. Bhagwan Patañjali compiled his works called Ashtanga Yoga in the form of Aphorisms after studying these upanishadas and the various systems of yoga prevailing in his time. The study of yoga is mainly divided in two parts. The five major sections : 1 Yama, 2 Niyama, 3 Asana, 4 Pranayama and 5 Pratyahara together with Hygiene and Dietetics, etc. are to be put in practice by a student in his daily functions (routine behaviour). This training is mainly concerned with the physiological aspect of the human being and is known as Ghat (Body) Yoga or Hathayoga or External Yoga.

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* This rejoinder referes to the article by Dr. P. V. Karambelkar of Kaivalyadhama, Lonavla as it appeared in *Yoga Prakasha*, a Marathi magazine, Vol. V, 7 October 1971.

The next three stages : 1 Dharana, 2 Dhyana and 3 Samadhi together called 'Sanyama' can be conveniently practised only after attaining a particular state of the mind through the practice of External Yoga. This part is purely a pychological training and is known as Mental or Internal Yoga. Accordingly, those desiring to study yoga can be divided into two main groups. Those who have started the practice of External Yoga form the preliminary group and those taking up the study of Internal Yoga after achieving the necessary mental level is the advanced group.

Yoga Science is based on the principle of evolution. Yoga knew this principle thousands of years ago. World Scientists have now accepted this principle of evolution after Darwin enunciated it. According to this theory, from a single-cell species, the living beings continuously evolved and the final physical stage of evolution is the human being. Modern scientists are, however, silent on what the next stage in evolution is. Yoga has provided the answer thousands of years back. Yoga states that at the end of physical evolution, mental evolution proceeds in stages of superconsciousness culminating in absolute consciousness (*Kaivalya*) or self-realization when the soul merges with the causative energy reservoir of the universe and this completes one evolutionary cycle of a 'life.'

Yoga further states that in nature the process of evolution continues at a slow pace and some births are required to attain the ultimate goal, but with the use of the gift of intelligence which he has received from Nature, man by utilizing the mighty forces of nature or at times even opposing these can accelerate the pace and achieve the goal in the desired period in this very life.

Yoga affirms its technology scientifically develops the mind towards the ultimate end of self-realization.

Luther Burbank with his experiments on plants has amply demonstrated how the application of scientific knowledge can speed up physical evolution.

The yoga theory, therefore, cannot be denied on the ground of lack of self-experience. As a matter of fact, lives of saints like Eknath, Tukaram, Arvind Ghosh and others substantiate it. The study of internal yoga is difficult without attaining a certain mental level (according to '*Ishwar pranidhanava,*' an exception may be there). At present, a student who has reached the qualifying mark and desires to proceed with the study of internal yoga is rare, and if there is someone, it is still rarer for him to get a proper guide. It is, therefore, meaningless to discuss, in details, internal yoga while considering external yoga for beginners, but the final goal of all considerations must be self-realization.

In the absence of a destination, how can a path to reach it be chalked out? So, how can the ways and means of an *education without an aim* be decided?

Yoga does not accept mere body-building and longevity as the final achievement. As Swami Vivekananda says, "A banyan tree lives sometimes 5000 years, but it is a banyan tree and nothing more."

Looking to the ancient yoga systems (which have continued traditionally) the main features of yoga appear to be (*a*) Self-realization as final goal, (2) Training in mental discipline by observance of yamaniyama, in routine behaviour and (3) Following a particular system of study like Dhyana Yoga, Karma Yoga, Hatha Yoga etc., to suit the natural inclination of an individual, to reach the intervening stage between external and internal Yoga of abstraction.

Bhagwan Patañjali prefers Hatha Yoga, which takes advantage of the inter-relationship of actions of the mind-body complex. He recommends this as supporting study, to yamaniyamas. For example, the impediments of "disease, lack of enthusiasm and lethargy quoted in *Sutra* of *Samadhipad* can be overcome by asanas, hygienic practices and diet. Again, the effects like "mental distress, body-tremor and irregular breathing" mentioned in the next *sutra* can be overcome by asanas and pranayamas ; so the use of suitable Hatha Yoga practices is indicated. Again there is a brief mention of the asanas in *Sutra* 46 to 48 and of pranayamas in *sutra* 49 to 52 of *sadhanapada*. Patañjali did not want to devote his works mainly to asana-pranayama and he therefore *only makes a brief mention of these*.

The writer of the article on "the *Government yoga* committee meeting" is therefore totally wrong in recommending mostly asanas for a yoga syllabus devoid of yamaniyama. He is more wrong specially when he justifies his view as being traditional. (*sic*)

THE STUFF WE ARE MADE OF...

by V. P. KARBHARI

MAN, the most wonderful of God's creations, contains within himself countless, infinitely small cells. Shrouded in total mystery just one and a half centuries ago, the study of what make Man— "the atoms within us" as Ernest Borek calls them—has reached its most extensive and exciting stage. We are on the threshhold of great, incredible discoveries that may ultimately lead to the "laboratory-made man."

"Water thou are and to water returnest"—this poetic saying about the human body is also chemically very true. About seventy per cent of the human body is water, and only thirty percent solid. If so, one might wonder, how does it manage to be so, solid? Because it has proteins which are "of primary importance" to any living cell and in which all life's processes are tied up. Proteins bind within themselves large amounts of water, forming semi-solid jellies, leaving only what the body requires in an unbound form. Proteins, with nitrogen as their basic element, break down into amino acids, of which there are more than twenty varieties. Besides water and proteins, there are nucleic acids with phosphorus as their characteristic element, fats and sugars—these make up the solid matter of the cell. Added to these, and helping to build the edifice of life, are, in minute amounts, scores of other organic substances such as vitamins and hormones, as also a large number of inorganic salts, some in considerable amounts, others only in traces.

If these things make up the cell, there is something else from which all activity spurs—the enzyme. Everything we do—walking, talking, reading—is done with some enzyme process ; in short, life itself is a system of integrated, co-operating enzyme reactions. The enzyme is so potent that just an ounce of it is enough to digest 50,000 ounces of boiled egg-white in two hours or to clot 2,800,000 quarts of milk Using the sun's energy, the enzymes are engaged in an unending activity, breaking down proteins, fats, etc., sending nerve impulses, building up body tissues, etc., etc. For each one of the thousands of chemical processes that take place in a living cell, there is a separate system of enzymes, each performing only its remarkably specific function. The energy the enzymes generate is tremendous—this they release in a controlled, measured, slow process; otherwise the whole body will go up in a puff of smoke after a heavy meal.

Enzymes are a big mechanism, but there are, too, "the little things (that) are infinitely the most important." These are the vitamins, which shape the co-enzymes to assist their large variety of enzymes and without which man becomes sick and growth is stunted. The vitamins an individual must receive from his diet will be his body's total requirement of them minus the amount his intestinal flora makes for him, that is, the vitamins made by the huge colonies of micro-organisms to which man plays host.

The vitamins apart, man's main diet—the fuel of his cells—is starch, one of several different substances called sugars. In whatever form the sugars are eaten, they are broken down by the juices of the alimentary canal into simple sugars which are then absorbed into the blood stream and converted into glucose. The amount of glucose in the blood increases in diabetes but otherwise its level is constant in all average healthy persons. The body derives its heat mostly from the burning of glucose, which acts as the constant fuel to keep it going without stopping even for the fraction of a second. The body doesn't store glucose in its free form; it hooks together molecules of them to form stable reservoirs called glycogens which are stored in depots all over the body, in the liver, muscles, kidneys, As we need glucose, enough of the reserve glycogen is mobilised and broken down into independent glucose molecules to fill the order. The release of energy is performed with an astounding series of enzyme-motivated reactions. If there is excess of glucose in the blood, after a meal, it is shipped to the glycogen depots.

We have seen how the cells are formed and how the fuel for them is made. But how are food and oxygen carried to each organ and from one organ to another so that complex life is possible for the biological organism? Through blood, the highway to the cells of our tissues. Without it, the cells, even those on the surface of the skin, will perish for want of oxygen and food, killed by poisons of their own making. The centre of this most wonderful system of transportation is the heart, which pumps in a lifetime of seventy years about two billion times, pushing on its path 100 million gallons of blood. From the right heart to the lungs, from the lungs to the left heart, from there through the arteries into the capillaries of the tissues, back through the veins into the right heart, round and round, goes the blood in its wondrous, uninterrupted cycle, performing many chores. It takes carbon dioxide from the cells and exchanges it for oxygen in the lungs. It is a travelling departmental store of foodstuffs, carrying everything a cell needs—amino acids, fats, sugars, vitamins and salts. The blood also carries a variety of other wares—hormones to stimulate laggard cellular mechanisms, antibodies to battle invading poisons, clotting agents to seal breaches in its cyclic path. It distributes the heat evolved from the furnace of the cell, thus maintaining a uniform temperature throughout the body. Finally the blood keeps the acidity of tissues within tolerable limits.

The blood does its life-sustaining function, but it is the brain which thinks and commands the muscles to move. This it does through the long, thin threads of nerve cells leading from the spinal cord to the muscles. Messages are sent along this network—at a speed of 120 feet per second—ordering the muscles to perform their functions.

While the cells, the heart and the brain make up for life, its sustenance, and its activity, the ultimate determinant of the many-faceted jewel of life is the gene, the basic unit of heredity. Certain traits, including diseases, are passed down from parent to offspring through the genes which determine not only whether we are tall or short, dark or light in complexion, but also how we metabolise our sugar or cholesterol, what is the level of hormones in our blood, how we react to nicotine, etc., etc. Correction or alteration of the gene can mean changes in the very personality of the to-be-born. And synthesising a gene in the laboratory holds out the awsome prospect of the "man-made man," the prospect India-born Dr. Hargobind Khorana held out recently.

All said and done, despite all the achievements of science, specially biochemistry, *our knowledge as regards "the stuff of life," the atoms within us, is "still infinitely less than all that still remains unknown." "Know all about me" is the terrifying challenge the wonderfully complex living cell has hurled at science.* It may take centuries, even the very infinity, to meet it.

NATURE OF VAIRAGYA IN THE PATANJALA YOGA SUTRA

by RAM SHANKAR BHATTACHARYA

ALMOST all the schools of philosophy lay stress on the cultivation of *vairāgya.* From a close study of the definitions of vairāgya as put forward by the exponents of various schools it appears that the word *vairāgya* has not been used in one and the same sense. We shall therefore try to explain the nature of vairāgya according to the *Yogasūtra* of Patañjali.

A good number of teachers hold that the essence of vairāgya is renunciation (*tyāga*). It appears that Patañjali did not subscribe to this view. Renunciation, however, has its own value and it does possess some touch with vairāgya also—as will be shown later.

At first, it should be noted that *vairāga* or vairāgya is quite contrary to *rāga.* Now rāga is designated as a kleśa (in *Yoga sūtra,* II, 3) which again falls under avidyā (nescience). *Yoga sūtra* II. 3 speaks of it as a form of *avidyā,* though properly speaking avidyā is the *prasavabhūmi* (breeding ground) of rāga.

In the Patañjala school, avidyā is not the negation or absence of vidyā (*samyakjñāna,* correct cognition), but a positive entity in the form of 'erroneous apprehension.' Thus it follows that virāga being opposite to rāga must fall under the province of avidyā. In other words, we may assert that in vairāgya, the element of jñāna is predominant. Hence it can reasonably be concluded that the essence of vairāgya cannot be renunciation, for renunciation is a form of activity (*kriyā*).

That the essence of vairāgya in the Patañjala school is not renunciation is further proved by the sūtra—Abhyāsa-vairāgyābhyāṁ tan-nirodhaḥ—(I. 12). It is evidently clear that these two are the means (*upāyas*) to *vṛttinirodha* (cessation of mental functions). These two must be regarded as having distinct nature with separate operation peculaiar to their own. Since *abhyāsa* falls under the province of action (*kriyā*) for it is a kind of effort (*vatna*), as stated in *Yoga Sūtra I.13* (Tatrasthitav yatno bhyāsaḥ), it is quite reasonable to hold that vairāga is of the nature of jñāna.

The word *vaśikārasaṁjñā* used for defining vairāgya (in *Yoga sūtra* I. 15) clearly points out that in vairāgya the element of 'reflection' plays the greatest part. The word saṁjñā in vaśikārasaṁjñā means jñāna (sam+jña+the suffix aṅ in the sense of bhāva). When an aspirant comes to realise that every object is devoid of intrinsic value, or when he becomes able to realise that he cannot be deluded or overcome by any object—internal or external—then this firm conviction is termed vaśīkārajñāna or vaśīkārasaṁjña. A person who is able to acquire such jñāna cannot be disturbed or affected by objects. In the intellect of such a person, objects appear neither as *upādeya* (capable of being accepted) or *heya* (capable of being forsaken). Abiding at the state known as *madhyastha*, he utilizes every kind of objects in order to achieve his goal or to attain the highest perfection. A madhyastha neither as *upādeya* (capable of being accepted) or *heya* (capable being forsaken) accepts or rejects a thing or indulges into an action without being influenced by any external factor. In such a state, an aspirant becomes able to subjugate the saṁkāras of those actions that are being done by him.

A person possessing the aforesaid vaśīkāra jñāna transcends tṛṣṇā (craving). To such an exalted being viṣayas appear as tasteless, but he may take the help of every kind of objects only to serve some definite purpose. It is needless to say that this purpose is nothing but the producing of sāttvika development in society.

When a person ceases to work for work's sake, *i.e.* when he does not work being compelled by vāsanās, he may rightly be said as a '*tyāgin*'. Renunciation may be the outward expression of vairāgya and it should not be supposed that the existence of tyāga presupposes the existence of vairāgya necessarily. If tyāga has its source in the aforesaid vaśīkārasaṁjñā then and then only tyāga can retain its character successfully ; otherwise tyāga will turn into a means to unrestricted enjoyment. Such enjoyment is sometimes found to exist in the subconscious or even in the unconscious state of mind.

Vaśīkārasaṁjñā gives rise to the thought that the knower of objects is greater than the knowable things in every respect. Gradually it is also realized that : (*i*) the knower is such a divine entity as can never be glorified by the transitory objects, (*ii*) without the knower all knowable things become meaningless. Once the greatness of the knower is firmly realized the aspirant will naturally tread on the path of self-knowledge. Even if one quantum of self-knowledge of the first stage is acquired, the aspirant will understand that worldly things do not constitute any part of personality.

The knowledge that the knower is absolutely different from knowable things gives rise to extreme *vitṛṣṇā* (absence of craving). When an aspirant becomes able to determine that the real knower is immutable and infinite, then the aforesaid vairāgya becomes endowed with the divine knowledge of Absolute Awareness (*citiśakti*) This is the state of paravairāgya (*Y. S.* I. 16).

Such *paravairāgya* leading to the state of niṣkarma, it can easily be conceived that *aparavairāgya* (*i.e.* the vaśīkārasaṁjñā) exerts considerable influence over the actions that are performed by an aspirant. Actions being regulated by vairāgya can properly constitute the essence of renunciation. Mere 'leaving of things' is useless and this has nothing to do with jñāna or vairāgya.

At the beginning, we remarked that the nature of vairāgya varies in different schools. We understand that in the enumeration of the four sāttvika *rūpas* of *buddhi* in the Sāṁkhya philosophy vairāgya does not come under jñāna, for it mentions jñāna and vairāgya separately (along with dharma and aiśvarya, vide (*Sāṁkhya kārikā* II. 3). In this scheme the essence of vairāgya must be understood as renunciation. The result (*i.e.* the state to be achieved) of this vairāgya as stated in the *Sāṁkhya kārikā* 45. also proves that the essence of vairāgya is of the nature of tyāga only. In this, vairāgya jñāna plays the least part, and this is why vairāgya is said to lead to the state known as *prakṛtilaya*, which is essentially different from *kaivalya*. Vairāgya as shown in the yoga philosophy however positively leads to kaivalya (consciousness absolute).

RELAXATION AS AN ATTITUDE

by P. N. RAO

RELAXATION is a subject which is not correctly understood. There is more to it in the word than meets the eye. When it is brought home to us that without relaxation, one just can't live one's life, we have got ourselves somewhat nearer to the understanding of the subject. We can boldly coin a slogan : Relax and Live. It does not need much effort to understand that by not being relaxed, our existence becomes no better than dying.

What is meant by relaxation is investing ourselves with a sense of well-being at least for the time-being. This is the beginning of the practice of relaxation. It does not mean that our difficulties have ceased all of a sudden, or that our life has turned completely happy. In fairness to ourselves, let us admit that we may have our grievances and grouses in life ; we may have scores to be settled with life. We are woefully aware of our enemies who had given us no end of trouble, no peace of mind, who had robbed us of much-needed sleep. We know that our life had been far from being a poem. Or it may be that a feeling of bitterness or dissatisfaction persists, coming from nowhere as it were "like ghosts to trouble joy." It may be that better performance in life of someone whom we used to consider as our inferior makes us restless, though we may not admit that we are getting jealous. Some of us may feel a sense of nothingness all about them. In all too many cases, the irritating realisation of what a mess our life has turned out to be, may be the stumbling block. To put it in short, we are not satisfied with ourselves, and we are not able to justify our failings even to ourselves. All that we know is that we don't know how to be happy.

Here precisely comes the all-important role of relaxation. It shows us the way to peace and well-being, no matter how desperate and down-and-out we have become. It exacts no conditions or promises from us as prerequisites. It does not make us compromise with our ambitions—the milestones we had set for ourselves in our youthful imagination. We are not asked to accept our failures as irreversible. Relaxation assures that there is still hope for us. "Hope springs eternal in the human breast" said Shakespeare. Relaxation makes this practically possible. It even enables us to hope against hope ; to stand up and fight all over again after the battle has been all but lost.

Through relaxation we first repair and rehabilitate ourselves. We begin with the muscles which are made to "let go" one by one and later on in groups. Next we tackle the nerves through manipulation of breath. Releasing the mind from its chronic preoccupation is the most important stage in relaxation.

It is interesting to know what happens when we begin to practice relaxation. With each session, a little of our tension will have been shed off. To that extent we become a little less negative and a little more positive ; a little less desperate and a little more hopeful. Our target should be to make ourselves completely positive.

Being positive is a wonderful phenomenon. It makes us accept ourselve for what we are. Which means we are no longer hostile to ourselves. No more is there a veritable war waging on inside of us. Here precisely was the rub all along, and once we make ourselves acceptable to ourselves, (tolerant to ourselves), much of what had been troubling us so far appears to lose its sting. Our past failings cease to appear so abominable after all. What has taken place within ourselves is a readjustment of our sense of notions and values. We begin to view our own life from a new angle—from a new height. The compensating realisation dawns upon us that, all said and done, we also had our own share of roses in life, our smiles and cheers. That taken all-in-all our life had not been so bad as we imagined in our worst fears. From this stage it is but one more step to make a fresh start in our life, as it were. Now our health begins to improve ; we get a good night's sleep and we enjoy good appetite. Our wrinkles are ironed out and our facial expression becomes brighter. We are better off for our past, and are confident of better times ahead. With malice towards none, and with faith in ourselves we move confidently on to the morrow. *Relaxation is a magic lamp given to man, by rubbing which the genie of positive thinking could be summoned to succour.*

YOGA TODAY

Yoga Today, edited by Dr. Jayadeva Yogendra and Mr. J. Clement Vaz. Published by : The Macmillan Co. of India (Private) Ltd., Bombay. Price : Rs. 17/- ; Pages 236.

This book is a résumé of the views of outstanding yogis, medical scientists, educationists and others on different aspects of Yoga and its relevance to modern times. It also embodies a summary of delibrations during the All India Yoga Seminar held in Bombay in 1970, including its resolutions on various aspects of Yoga passed unanimously by the Seminar. The discussions took place at The Yoga Institute of Santa Cruz, while the open sessions were held at the Patkar Hall, Bombay.

The contents are made up of : Part I—About Yoga in General ; Part II—Yoga and Education ; Part III—Yoga in Medicine ; Part IV—Yoga in Modern Society ; Part V—Yoga and Spirituality ; Part VI—Yoga Research.

The book also has appendices on some important Yoga Centres in India, Yoga Centres abroad, select books on Yoga and a Glossary of Sanskrit words. I thought it of interest to note the evaluation that Dr. Datey and Dr. Dalvi have given to The Yoga Institute's proto-scientific works and findings over the past 50 years, in their article in this book by quoting the same *in extenso*, but without any reference in the Bibliography.

For those interested in the progress of modern trends in Yoga, both ideological and technological, the book serves a very useful purpose. There are a certain few controversial statements and these may be treated as personal opinions of the authors without affecting the basic perspective of this publication.

The book is of interest to those who look for information on the complex aspects of Yoga as related to modern, rational and pragmatic thinking.

Brian W. McCarthy

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Santa Cruz, BOMBAY-55.

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Santa Cruz BOMBAY-55.

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THE YOGA INSTITUTE
SANTA CRUZ, INDIA

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Letters

"Rev. Shri Yogendrajee has done yoeman's service in the yogic field—as such, the article on *sirasana* is timely indeed, in fact, a bit late. Senior yogis like him rarely say or write unpalatable facts. I am glad and grateful when such rare occasions arise.

"Permit me to congratulate you on exposing boldly the hazards implicit in *sirasana*. Honestly, there are quite a few contra-indications rarely known or heeded both by the teacher and the taught sometimes resulting in psychic imbalance, and even cases ending in mental hospitals. Is not this pose diagonally opposite to our normal and natural position ?

"May I add that this 'head-down feet-up' asana(?) has not been explicitly mentioned in standard treatises on Hatha-yoga. Only under the term 'viparitakari mudra', its physical and metaphysical benefits have been given *vide* the following :

Hathayoga Pradipika, III, 79-82
Gheranda Samhita, III, 28-30
Goraksha Paddhati, II, 34.

"Further, *Hathayogapradipika* also warns to practice it for *one second only*, on the first day, adding *second-wise* on each further day.

"The maximum period of five minutes advocated by you is more than enough for all and sundry.

"Let us hope that both the teacher and the taught will duly heed your authoritative opinion, based on solid experience."

Bombay

DR. R. K. GARDE
Capt. IMS (Retired)

YOGA

THE MONTHLY JOURNAL
OF THE YOGA INSTITUTE
OF SANTA CRUZ, INDIA

Editor : **Jayadeva Yogendra, M.A., Ph.D.**

VOL. XVII, 7 FEBRUARY 1972

WHY YOGA BHAVAN?

by SHRI YOGENDRA

ACCEPTANCE of over one hundred traditions or schools of Yoga in India has led to the belief that they are all different from each other without there being anything *basically common* to all of them. The fact is that *Yoga is one* but the traditions are many, alike one object with many onlookers. Hence it is that while the object remains what it always is, it appears different to every onlooker because of difference in individual citta in relation to time, space and circumstance. Therefore to emphasize such individual differences of citta in relation to relative situations, and project them as differences in Yoga itself, is not only irrational but intrinsically perverse and totally uncalled for. It is thus unfortunate that, while Yoga is supposed to unite, many self-interested persons committed to specific schools of Yoga have, by confusing the main issue, made it appear that the holistic yoga in itself is divided, and that *only they* represent the true yoga.

The blame for this schismatic presentation of yoga should be laid at the door of narrow-minded sophisticated spiritual teachers and students who by their very behaviour disprove their own spiritual awareness. The rank and file of yoga practitioners are narcissistic and are proving a stumbling block in evolving the true image of yoga. In absence of such an image, activities for the promotion of yoga remain rootless and superficial. Many attempts are made the world over to understand, promote and evaluate yoga—but what yoga? And unless there is an answer to this pertinent quest, yoga can have no grassroots in the modern age. It was different in the past, because of faith more than reason, but now that the former is lacking, yoga could be rehabilitated only through rationalism which is to help faith.

With plethoric literature appearing at all times on every tradition and school of Yoga—not to speak of the unlimited imitative cults flowing out of them—each one exhorting their faithfuls to stick to their special characteristics dogmatically, has smothered the true spirit of yoga in favour of sectarian aspects and ritualism. Many who refer to yoga therefore do not even know what they practice and what is it they call Yoga. It is thus imperative that the spirit of yoga is identified not through academic verbiage but through the basic of such an experience. Since the factual yoga experience could not be vitiated, the sequence and methodology of achieving the same could also be substantially delineated.

But any such attempt has been made even more difficult by historic changes sweeping the world towards new thinking, new values, new aims and new techniques *et al.*. The modern trends have, in consequence, opened new dimensions to the already confused spirit of yoga. With permissiveness demanded of all disciplines, the modern man wants yoga to suit his convenience and ideology. There are in fact modern schools of pseudo-yoga indulging in acrobatics of a gymnasium, of commercial yoga trading in sex at the beauty parlours, of yoga business with printed rate cards for āsana to samādhi, of government yoga with supreme authority to promote and evaluate yoga without knowing it—so as to favour political yogis, and of mystic yoga transcending all considerations except the exigence of economics. The question arises: has the spirit of yoga any chance to survive under these situations?

The first essential is to understand the intent of yoga to be followed by its *raison d'etre* which is to be implemented by its technology so that what is intended is achieved. Ordinarily we are conscious of the material. What yoga recommends is to apprehend the non-material also as a reality and to incorporate it in our ephimeral life. In yoga, therefore, spiritual awareness is basic, and whatever Yoga or its technology might be, it must correlate to this purpose. If it fails to do so, it is not yoga. It is not yoga, if the same is transient ; it must become a way of life.

Yoga maintains that such a spiritual awareness as a way of life cannot arise or be awakened so long as the ethnic inheritance at various levels of life continue to exist. Yoga suggests ways and means to purge this inheritance through purification (*śuddhi*). Yoga thus advocates total health through purification—*deha śuddhi*, *naḍiśuddhi*, *prāṇaśuddhi*, *cittaśuddhi* and also *ātmaśuddhi* (freedom from *saṁskāravāsanā*). These are to be practised in their sequence when only the spiritual awarness can awaken since impurity and extramundane experiences do not go together.

Also because compromise between the two has led to conflict and calumny, it is about time that the matter is set right before the image of yoga is darkened. This Institute founded 53 years ago is aware of the historic changes that are taking place in India and abroad, especially in relation to yoga, and believes that unless an International Yoga Forum is projected on a sound basis, genuine yoga will be swept overboard through political, social and cultural changes which are already corroding yoga with a large margin of permissiveness which leaves nothing of the spirit of yoga while promoting it for material gains.

The *Yoga Bhavan* (Home of Yoga) in the midst of urban environments where the intellectuals flock, is a spiritual need which has to be provided to posterity for preserving the genuine spirit of yoga. With concerted effort of all yoga practitioners, it should also help to maintain the purity and integrity of classic yoga ideology and technology. May this *yoga Bhavan* the foundation of which has already been laid on the 10th February 1972, Thursday at 3 p. m. prosper in its aim to uphold the spirit of classic yoga in this fast-changing world !

A NOTE ON ADOLF JANACKE'S THEORY

by RAM UGRAH MISHRA

CURIOUSLY enough, a fine look at Adolf's article in *Yoga in Modern Life* brings us to the following conclusions what he calls the theoretical pan plectal basis in Patañjali's *Yoga Sūtra.*

1. The formulation of the linkage or conjunction between the seer and the object of sight, exhibited in an undiffe-rentiatedness of the powers of the property and of the proprietor (*sva svāmi*).
2. The state of *sārūpya* in which the seer takes the same form as the commotion of citta.
3. Colouring of the citta by the seer and the object of sight.
4. The actualisation of the relevant pan plectal rela-tions in view of attaining perfections.

It is a revealed fact that the bond between the subject and the subjective apparatus to which belongs the citta, is caused by *avidyā*. Here avidyā is defined as subconscious impression of the erroneous knowledge. On account of the contact of intellect with the *puruṣa*, the self is cognised as non-self, the non-eternal as eternal, an impure as pure. The sub-conscious impression (*vāsanā*), the fruit of action abides in the *citta*. The citta is rooted in the premordial matter. The citta is of an all-pervasive nature and only its activities have the properties of contraction and expansion. In contrast to this, there is a view of Sāṅkhyāyans which admits that the citta itself is of the nature of contracting and expanding, like the light of a lamp, placed in a small jar, or at some large open place. This citta consists of seventeen factors, viz., five sense-organs, five motor organs, the mind, the ego, as well as the group of the five bionergies (*prāṇas*). It is the re-cord of the individual preserved in the unmanifested. In the beginning of the creation, this particular record comes in an association to an individual to whom it was assigned, prior to the dissolution of the universe. So the individual receives only his own record of the previous life or lives. And under no circumstances there is possibility of any contingency, regarding the improper arrangement of the prāṇas and the confusion of *buddhi* in the undertaking of the creation. This is the mode in which individual recapitulates.

All sorts of feelings issue forth from this vāsanā whose consequence is the memory, and this memory in the present life congests the entire experiences of the deeds of the individual. Notwithstanding this very document of the particular man being refiled in his personal file (*liṅga śarīra*), it goes with him in the subsequent birth. This is the manner of the cyclic order of death and birth of all beings.

The relation between the experiencing subject and the object of experience is that of property and proprietor. The puruṣa accepts the aids what are presented to it. Therefore he is a Lord, and the objects being presented to it remain the property. Hence the relation is between the two. The activities of the citta creeps forth from object to object and grasping them they convey the same to the buddhi which presents the objects to the puruṣa, who enjoys it.

According to the view point of Vijñāna Bhikṣu, just as a magnet when drawn on the iron pieces, does some service to its owner so also the citta serves his Lord, the puruṣa by presenting the objects to it getting from the surroundings.

The correlation between the puruṣa and the prakṛti produces apprehension. It results in the form of twofold knowledge, viz., the erroneous knowledge and the discriminative knowledge. The erroneous knowledge which leads to the experience is the cause of all afflictions. To this effect, individual suffers birth, deaths, and the decay of life in this mundane sphere besides pleasure, pain, hatred, envy, apathy, aversion and delusion.

The second type of knowledge developed here is the discriminative knowledge. It leads to discriminative culmination, which is the very cause of the *samādhi*, *i.e.*, the state of yoga. This yoga is twofold, viz., *samprajñāta* and the *asam*-

prajñāta. In the samprajñāta state, the activities of the citta are restrained. The citta flows tranquilly, the karmic bonds are loosened, vāsanā loses its potency but the subliminal impression even now operates there gradually, without producing any further effect. Only the seeds of vāsanā last in this state. Subsequently, the concrete stage of yoga approaches the asamprajñāta state. To this specific effect, all the activities of the citta are restrained, samādhi is perfected, the whole subliminal impressions come to cessation, the fire of yoga is produced in the white-heat of which the seeds of vāsanā are roasted. Here the seer abides in his own real nature. This is the state of absoluteness, this the liberation, the goal of the yogi which he attains in his very life time. Hence we notice that the correlation of the prakṛti and puruṣa is necessary in either ways, viz., for the mundane experience as well as for the final attainment.

PAILAVAKA OR PAIJAVANA: A SUDRA YOGIN

by JYOTIRMOYEE BHATTACHARYA (MISRA)

Gita, 9.32 declares that the śūdras can attain to supreme goal through devotion. The great Śaṅkarācārya mentions Vidura as an illustration of the principle that the Śūdras also possess ability to know brahman[1]. All these statements prove that the śūdras are eligible to practise Yoga.

As to other śūdras who attained perfection through Yoga, the name of Pailavaka comes to our mind. He has been mentioned as a *śūdra yogin* in a Purānic passage quoted by Brahmānanda in his commentary called *Jyotsnā* on the *Haṭha yoga pradīpikā*, 4.15[2]. The *locus classicus* of this passage appears to be the *Visṇudharma Upapurāṇa* (ch. 98) available in manuscripts only.[3]

Unfortunately, we get no information about this Śūdra Yogin from any of the available works on yoga.

We find the name Paijavana in the *Śāntiparvan* (60.39). It is stated that this Śūdra performed a *yajña*[4]—without uttering *mantras* following the procedure of Aidrāgna yajña, and he gave away *pūrṇa-pātras* as *dakṣiṇā*.

We firmly believe that this Paijavana is the same as the Pailavaka or Pelavaka of the *Viṣṇudharmapurāṇa*. Since the text of the *Mahābhārata* has been preserved more carefully, it can reasonably be held that the actual name is Paijavana. A śūdra Paijavana, endowed with the spirit of religiousness and virtuousness is mentioned in the *Skandapurāṇa* also. Thus it is quite likely that Paijavana was wrongly written as Pelavaka or Pailavaka by later scribes. A critical edition of the *Jyotsnā* commentary may solve the problem satisfactorily.

---

[1] येषां पुन: पूर्वकृतसंस्कारवशाद् विदुर-धर्मव्याध-प्रभृतींना ज्ञानोत्पत्तिस्तेषां न शक्यते फलप्राप्ति: प्रतिषेद्धुम् (Śaṅkara on Brahma-Śūtrā, I. 3, 38). Vide also Nīlakaṇṭha. एतेन शूद्रयोनौ जातानामयि यतिधर्मोऽस्तीति दर्शितम् (on Āśramavāsika Parvan, 26·33).

[2] पुराणादौ श्रूयते। तथाहि जैगीषव्यो यथा विप्रो . . . शूद्रा: पैलवकादय: ।। एते चान्ये च बहवो नीचयोनिगता अपि । ज्ञाननिष्ठां परां प्राप्ता: पूर्वाभ्यस्त स्वयोगत: ।। The reading पैलवक occurs in both the editions of the Haṭhayoga pradīpikā with jyotsnā published by the Venkateśwara Press, Bombay, in Saṁvat 1968 and 2019

3. The name of the śūdra yogin in the manuscript is Pelavaka. Vide studies in the Upapurāṇas by Dr. R. C. Hazra, Vol. I, p. 136-137.

4. That a śūdra can perform the yajñas called Pākayajñe is expressly enjoined in *Śānti-parvan*, 60·38 (तस्मात् शूद्र: पाकयज्ञैर्यजेताव्रतवान् स्वयम्) Vide also the observations of Nīlakaṇṭha, "तेन सर्वेषां वर्णानां ब्राह्मणजातत्वात् अस्त्येव शूद्रस्यापि यज्ञेऽ धिकार: इत्यर्थ:" (on *Śanti parvan*, 60·42), and 'तथा च मानसे देवतोद्देशेन द्रव्यत्यागात्मके यज्ञे सर्वे वर्णा अधिक्रियन्ते इत्यर्थ: (on *Śānti*, 60·44).

[5] शूद्र: पैजवनो नाम गार्हस्यात् शुद्धिमाप्तवान् । धर्म मार्गविरोधेन तन्निबोध महामते ।। (Nāgarakhaṇḍa. 243·1).

The Nāgarakhaṇḍa of the *skandapurāṇa* (vaṅgavāsī edition) contains a detailed account of the life and activities of śūdra Paijavana (Chs 243-260) Paijavana is called here a *satśūdra* (a śūdra of high position) in 260.8 and 243.30. It is stated also that he rendered himself purified by practising dharma.[5] He became rich through business and he begot three sons (243. 7-9). He is said to be a follower of vaiṣṇavite rites (243.17). From the statement that Paijavana lived in the Tretāyuga (243.2), it appears that in the view of the author of the Nāgarakhaṇḍa he is a man of hoary past.

The Nāgarakhaṇḍa further states that once the sage Gālava came to Paijavana (243.18) and he requested the sage to impart him instructions in *dharma*. In Gālava's *upadeśa*, following are discussed chiefly : (1) worship of Śālagrāma eulogy of Aśvattha, Palāśa, Tulasī and Bilva tress, (iii) birth of Kārttikeya and (iv) cāturmāsya.

It can easily be presumed that the whole account is coloured by the Vaiṣṇavite view and practically there is nothing that may come under the field of internal Yoga practice. It can easily be surmised that the author of the Nāgarakhaṇḍa depicted the life of Paijavana as was preserved in his tradition. It can safely be inferred that this Paijavana, being purified through the sacrificial act, *practised yoga in the later part of his life* and became so famous that he came to be cited as an example of those śūdras who achieved perfection through Yoga. Let us hope for hundreds of *gṛhasthas* like Pailavaka in our country.

MY IMPRESSIONS*

by MARK TOLLIK

In a few paragraphs, I have to give a short account of my contacts with The Yoga Institute in Santa Cruz during three weeks. It seems to be a very difficult task. Well, it is impossible for me to divide my studies at The Yoga Institute from my experiences before in Europe and in India and it is impossible to show what I learned in Santa Cruz and what I had learned elsewhere.

The Yoga Institute was for me the last of a few yoga institutions I visited in India. I see not only a chance in the simple fact that it was for me the latest one . . . I do not see only a chance in the fact that I was going by ship from Bombay and Santa Cruz is close to Bombay . . . I see in this fact that the river goes to the sea, logic and natural.

I was happy to find so favourable an atmosphere to study Yoga behind the walls of the Institute. I was glad also to have found this—what many other yoga institutions seemed to be lacking, that is to say, personal guidance, a good and careful one.

This is a modern Yoga or a real Yoga what is taught in the Institute. One will not hear often the words like '*swami*' '*sadhaka*', '*samadhi*' and '*bramacharya*', in the two neat houses with smiling people under palmtress. The words 'teacher', 'shutout', 'health', 'peace' have replaced those words. During one lesson, I put to my teacher an 'inquisitive question on 'samadhi'. 'What it is—he asked me. I tried to explain myself introducing the notion of 'kundalini'. 'What is this'—he repeated his question smiling.

It does not mean, of course, that the Institute has refused the old tradition of Indian Yoga. I could feel its presence under the absence of 'big' words, and I could see it reading copies of *Journal of the Yoga Institute*. It was a little shocking for me, however, to get these answers—questions of my teacher after two months' stay. In India. Afterwards I understood that the limited vocabulary of the Institute's teachers was hiding their modesty.

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*Summary of a letter addressed to the Editor by Mr. Mark Tollik from Residence Universitaire, Paris, France about his impressions of Yoga during his study in India.

When I was leaving the Shri Aurobindo Ashram in Pondicherry after having stayed there for a few weeks, just before my departure, I discovered that, in my ABC of Yoga education, the 'A' of Hatha-Yoga was lacking. Then I found in a few books, that I was given by the kind librarian of the ashram—*Yoga Personal Hygiene* by Shri Yogendra. It was my first contact with the Institute, an unconscious one; being unconscious of the existence of the Institute, I started to study the book and at once I found an exercise that suited me very well. I did not plan however that I would stay on the author's foundation. I had to leave Pondicherry to satisfy natural curiosity of my mind: "how other ashrams are like".

Whether I would find any Hathayoga teacher I was not sure. I asked somebody advanced in yoga studies in Pondicherry, if I can perform Hatha Yoga in Europe. "You cannot learn Hatha Yoga but in India", the answer was. I had visited quite a few ashrams before I arrived at Santa Cruz, and I found immediately it was what I was seeking. I decided not to travel any more but to stay during 25 days that I had to stay in India.

"What have you learned ?"—the question may be put to me—"well, a few practices . . . . and a few variations", I would answer probably . . . . But I have to confess that in this very limited number of practices, I have been discovering the world of Hathayoga in my body and it has been for me a real adventure of consciousness. A few postures that were given to me in small doses . . . . I will probably practice them and remember them for a long time until they become impulsive and subconscious.

The '*simplified asanas*' are like subtraction and addition for a child who learns arithmetic but desires already to become a mathematician, to use the comparison of the Institute's founder in one of his Sunday lectures.

Even during a short stay of three weeks, one can find that his body is learning every day new things and discovers even in the tips of his fingers the great laws of the cosmos; it is a big joy. And one starts to understand that it is normal and necessary to start with multiplication table to attain the level of higher mathematics *some time.*

YOGA AND MODERN LIFE*

by SANTOSH KUMAR

A TWO-day seminar was held on *Yoga and Modern Life* on the 22nd and 23rd of January. The participants stayed at the Institute so that in addition to the seminar they could also try out some of the simpler yoga recommendations like sun-bathing and silence which otherwise are not usually practised.

The seminar consisted of four sessions on different aspects of yoga in modern life.[1] The subject for each session was initiated by one of the participants reading a paper or giving a talk followed by a general discussion.

It was generally agreed that yoga was not only compatible with but was essential to modern man who, in his search for material progress to the exclusion of everything else, had lost his moorings. However, throughout the seminar it was obvious that there were two different trends of thought.

One group of people felt that modern technological development and material progress by themselves were not only not bad but were required to improve the lot of the individual's living at the poverty level. They felt that the trouble lay in the application of the developments by people who had lost their sense of value judgements. They felt that yoga should aim at spreading its message for reintroduction of this appreciation of basic human and ethical values. This they felt should be done even at the cost of making some compromises so long as the final aim was not lost sight of. Once a headway was made in this direction, improvement would automatically take place.

The other group of people felt that the modern scientific development had gone on headlong and reached such a stage

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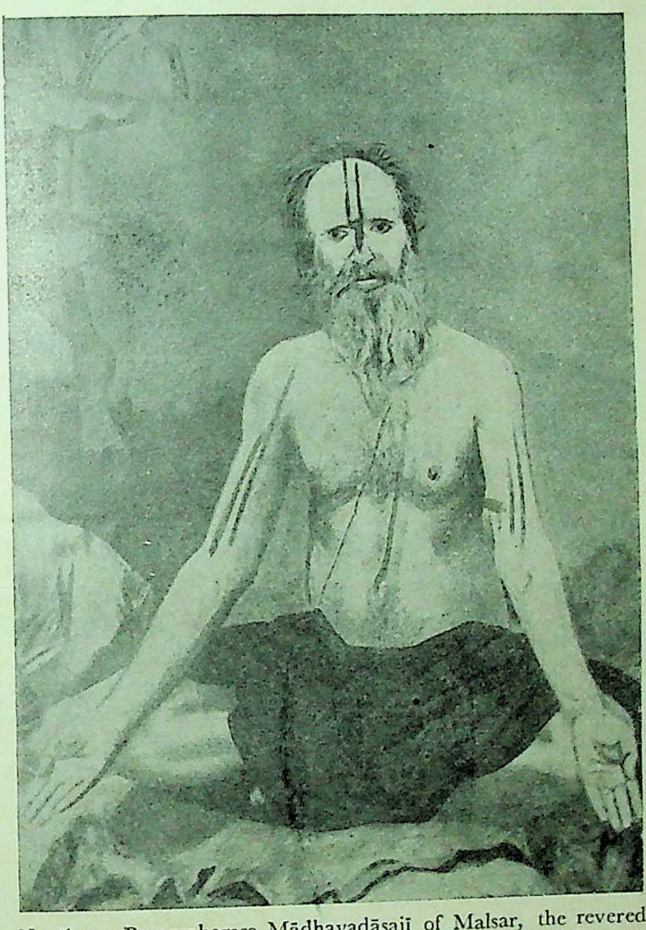
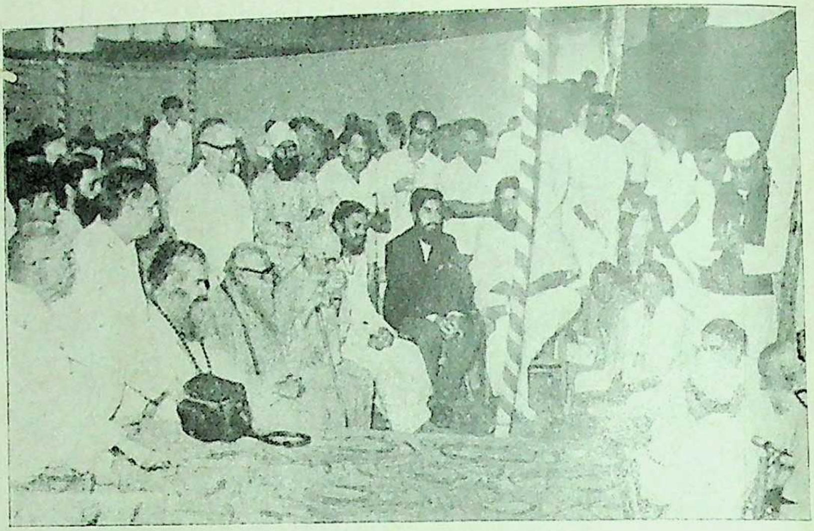
*Summary of a 2-day residential seminar by some trainees of the current session organised at the Institute to understand and solve the problem posed by yoga in modern life.

[1] *Is Yoga compatible with Modern Life*—Mr. M. D. Anagol. *Yoga teaching in Today's world*—Mr. Gerhard Unger.

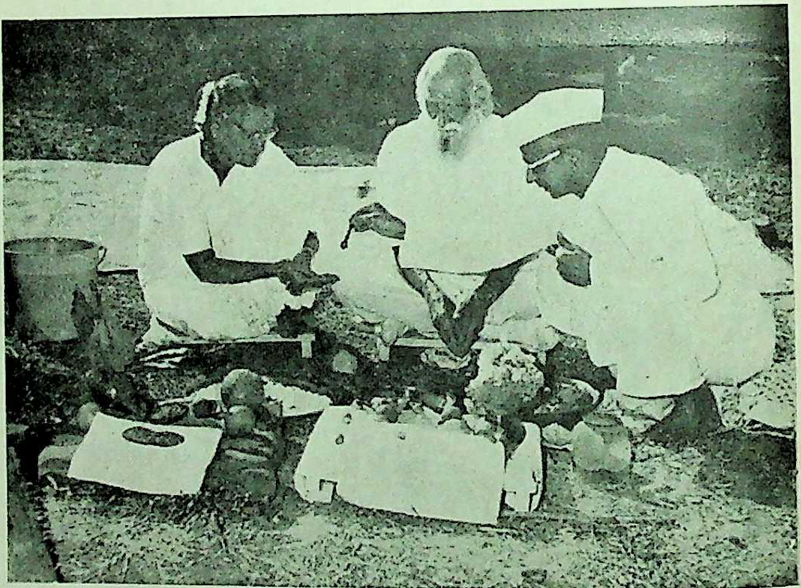
Eightfold Path: Its application in today's world—Mr. M. L. Jog. *Yoga and Modern Medicine*—Mr. Brian McCarthy.



Yogīśvara Paramahaṃsa Mādhavadāsajī of Malsar, the revered *guru* of Shri Yogendrajī, during his austere practice in Yoga, at approximately the age of ninety years.



Shri Yogendrajī and Smt. Sitādevī Yogendra (righthand corner below) paying homage to mother earth (*bhūmipūjā*) where *Yoga Bhavan* is to be constructed. Over 100 yogis from all parts of India were present to bless the occasion on 27th February 1970.



The foundation stone of Yoga Bhavan was formally laid (*khāta muhūrta*) by Shri Yogendrajī on the 10th February 1972 before members of the All India Board of Yoga who later attended a panel discussion at the Institute.

that it was not possible to try to bring about a change by a change of approach to the problem. They felt that the only way for yoga in today's world would be for the practitioners to stand-up and fight the modern *totally scientific* outlook. They felt that this modern outlook which was devoid of any moral or spiritual basis could not be rectified. It needed to be uprooted snd replaced by ethical yoga values. They felt therefore that the practitioners of yoga should not agree to any sort of compromise but should go on their own way till such time as the disatisfied souls were awakened to an awareness of the sublimer aspects of human existence and come to them for learning the yoga way of life.

These basic strains of thought were reflected in each of the sessions. No conclusions were reached. It was, however, felt that the seminar had served a very useful purpose in highlighting the basic problems which each individual had to consider and decide for himself.

The founder gave a talk and also participated in the informal tea-party given by mother to the participants. During these sessions, he answered questions and also clarified his own views. He felt that basically the yoga practitioners should continue with their uncompromising practice of their way of life. Practice was by far the best method of making the necessary impact on society. While carrying on with this, if they could also assist in a better understanding and spread of the subject they should do so but without expecting too much from such efforts as they would be factually working in a society which is uncongenial, if not positively hostile to yoga ethics and way of life.

YOGA BHAVAN

THE firstever Yoga Bhavan (*Hôme of Yoga*) in modern India is being constructed under the auspices of The Yoga Institute with a very definite purpose. It is to preserve the traditional and classic purity of Yoga while promoting both its ideology and technology for the benefit of humanity.

The Yoga Bhavan as such is to serve as an International Yoga Forum for national and international coōperation and service. It proposes to provide a multi-purpose Hall, a Central Reference Library, a Cell for the Board of Yoga, residence for active yoga workers, earnest students and patients, besides housing various other departments which are to sustain the international activities so far undertaken by this pioneer Institute some 53 years ago.

In keeping with its dignity and its programme of slow but steady growth, The Yoga Institute prefers to maintain a self-reliant and self-respecting attitude due to Yoga. It therefore does not depend on governmental aid or even on large public charities for expansion of its activities. It relies more on its own students, teachers and patients throughout the world who have benefited through its services. It is expected that they will coōperate in upholding these ideals of the Institute through the Yoga Bhavan by translating their sympathy through action.

Your contribution to the cause of the Yoga Bhavan may be sent by a cheque drawn in favour of The Yoga Institute, Santa Cruz, Bombay-55, *under registered cover* or it may be handed over to the Secretary in person where possible.

PARAMAHAMSA MADHAVADASAJI

174TH BIRTH ANNIVERSARY*

WHILE the credit for making yoga philosophy popular in the East and the West goes to Swami Vivekananda, the credit for promoting its technology in India goes to Paramahaṁsa Mādhavadāsajī (1798-1921 A.D.) even much earlier. An illustrious son of Bengal, though a devotee of Kṛṣṇa, he was the last of the great masters of yoga technology. He was also the first great yogin who began to teach secret yoga practices openly. Before his time, knowledge of yoga technology was held sacred and was imparted only to a few chosen disciples.

His hermitage at Malsar was full of patients, students and devotees. And while he taught each according to his need, his desire to promote yoga teachnology made him search for a deserving disciple to whom he can impart the treasure of his yoga knowledge. Although a reformist, he could not disassociate his teaching from rigour and imposed perfection. Very few passed his test to deserve his blessings.

It was in 1916, that at the very first meeting, he recognized in Shri Yogendrajī a worthy successor to his yoga traditions and immediately adopted him as his beloved disciple. Shri Yogendrajī studied the secret haṭhayoga technology under his personal guidance, during the latter's stay at the hermitage for over two years. It was the wish of Paramahaṁsa Mādhavadāsajī that Shri Yogendrajī should visit the West and popularise yoga technology. This vision came true when The Yoga Institute of America was founded by Shri Yogendrajī in 1919.

In the relationship between Paramahaṁsa and Yogendrajī, one notices the merging of the ancient technique with modern methods so as to make yoga available to many. Besides representing the modernised tendencies, the insistence on the authority of the *guru* and the classical methodology of Patañjali reveals the traditional streak of what is best in both.

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* The Yoga Institute celebrated the 174th Birth Anniversary of Paramahaṁsa Mādhavadāsajī on the 10th February 1972. Incidentally, the foundation stone of *Yoga Bhavan* (Home of Yoga) was also laid on the same day by Shri Yogendrajī in continuation of the great mission entrusted to him.—*Ed.*

CAUTION

SINCE remittances to The Yoga Institute of Santa Cruz sent by post are sometimes pilfered during postal transit, it is *earnestly* requested that remittances of whatsoever nature should be forwarded to this Institute *only by* (i) International Money Order or (ii) a Banker's draft in your currency made payable to The Yoga Institute by any Exchange Bank in Bombay under *registered cover*. This will help to avoid disappointment, loss and delay.

YOGA EDUCATION

Ideology

Yoga Essays: The clarification of the basic yoga ideology reoriented to sociological purposes. *First Edn.* Rs. 7·50; 15s.; $2·00.

Facts about Yoga: A panoramic perspective of yoga idealism and realism covering a variety of topical controversies. *First Edn.* Rs. 10; £ 1.0.0; $ 3.00.

Yoga in Modern Life: This symposium contains holistic approach to Yoga by international scholars and scientists. *First Edn.* Rs. 20; 35s.; $ 5.00.

Journal of The Yoga Institute: First issued in 1933, this monthly treats of yoga ideology and technology. Vols. VII to XVI are still available. Each volume Rs. 8; 15s.; $ 2·00.

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Yoga Personal Hygiene, Vols. I and II: A classic on yoga technology based on ancient yoga texts for care of the internal organs in light of hygiene and preventive medicine. *Fourteenth Reprint.* Rs. 10; £ 1·0·0; $ 3·00.

Other Aids

Yoga Better Living Course: This abridged edition of the Yoga Teachers Manual shows how to conduct yoga courses. Rs. 2; 5s.; $ 1·00.

Wall Posters: A series of nine wall posters for classroom or exhibition for correct approach and promotion of Yoga. Rs. 10; £1.0.0; $ 3.00.

Film Slides: (i) Better Living 38 slides for projecting facts about and need of Yoga to modern man. Rs. 120; £ 8·0·0; $30·00. (ii) Model Yoga Centre in black and white showing how a yoga centre should be conducted, in 40 slides. Rs. 100; £ 6·10·0; $25·00. (iii) Eight-fold path of Yoga showing the various steps of Yoga, their sequence and importance as a way of life. 14 slides. Rs 30; £2·0·0; $6·00.

THE YOGA INSTITUTE
Santa Cruz, BOMBAY-55.

● ....ACTIVITIES OF THE YOGA INSTITUTE OF SANTA CRUZ, INDIA

RESEARCH

● As a recognised Research Institute, scholars are accepted for academic, scientific, and educational researches on Yoga. Scholars are placed under competent guides with library and laboratory facilities after their Certificate Course, for a period of one year. On the acceptance of their thesis, they are declared eligible for the membership of the Academy.

ACADEMY

● As a recognized special Training Institute of Yoga, the Academy provides for (*i*) P. C. Y. course of 21 days; (*ii*) C. Y. Ed. special six-month training course, and (*iii*) Teacher-Member of the Academy. The last course is open to men and women who have passed their intermediate examination or are in a position to conduct yoga centres in their areas. The course provides for theoretical and practical instruction in various aspects of yoga education. Hostel facilities available for both men and women.

HOSPITAL

● The Institute maintains a highly specialized clinic and hospital for treatment of refractory cases under qualified medical practitioners. Apply for indoor and outdoor fees. General yoga class for minor ailments. Free beds will be available when the Government or others provide for the same.

CULTURE

● The Yoga Extension Service conducts yoga classes both for men and women at the headquarters and at other centres. Trained teachers of Yoga are also provided by the Yoga Extension Service for conducting yoga classes.

The Institute conducts Yoga Education Weeks, Exhibitions, Lectures, Symposia, Documentary Film shows, Visual Education with Lantern slides, etc. Special arrangements are made for visitors and tourists by prior intimation, one day in advance, to acquaint them with the various aspects of Yoga Education.

PUBLICATIONS

● The Institute publishes books on Yoga in Library and Pocket editions. Of the two dozen titles so far published only six are at present available, viz. *Yoga Āsanas Simplified*, *Yoga Hygiene Simplified*, *Haṭha Yoga Simplified*, *Yoga Simplified for Women*, *Yoga Essays*, and *Facts about Yoga* The annual subscription to the *Journal of The Yoga Institute* is Rs. 7 ; 15s; $2.00 payable in advance.

THE YOGA INSTITUTE
Santa Cruz BOMBAY-55.

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पुस्तकालय

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THE YOGA INSTITUTE
SANTA CRUZ, INDIA

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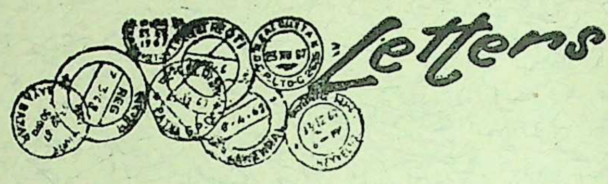

Letters

"MEANWHILE, would you care to ponder over a *bania's* suggestion? Basically, a bania (businessman) would want to increase his gains manifolds compared to his input. Presently, the 21-day *Better Living Course* that we are conducting puts you in touch with an individual and that is where we end. To me, this is like going at full speed along a road with the sign "Dead End Ahead." The *prana sakti* generated within our body organization becomes subjected to a wasteful experience, and we are in the dark about any further improvement in the plant nurtured by us for a short duration.

"The bania will argue thus: 'Is my money and time invested wisely in a self-generating project? How am I to consolidate my gains?' Instead of leaving the individual floating in this wide world with a Certificate, could we not utilize this opportunity to penetrate into the life of the individual and of his family? Probably you will fill the need of a prop for the dilapidated troting elders or will be setting the whole unit in motion on a higher gear, or the least you may be able to do is to sweep off some avoidable garbage for other members of the unit to appreciate the particular individual approach to life through a new window. May be a whole neighbourhood gets awakened? And, why not with a dynamic approach? This type of approach will evoke response which will be far more effective than full-page advertisements in newspapers.

"Please give this your due attention and tell me how much you dislike this."

Kulu

H. K. DAFTARY

Yoga

THE MONTHLY JOURNAL
OF THE YOGA INSTITUTE
OF SANTA CRUZ, INDIA

Editor : **Jayadeva Yogendra, M.A., Ph.D.**

Vol. XVII, 8 MARCH 1972

YOGA UNDISTORTED

by SHRI YOGENDRA

It is rightly anticipated that knowledge of whatsoever nature should increase with time and experience. This has proved true with regard to material progress where science and technology are riding the crest. It is however ironical that this has not been so in the case of non-material aspects which instead seem to be slowly sinking to their depth. How should we explain this phenomenon ? The basic fact is that while the former is aggressive, the later is passive. The more aggressive of the two—science and technology—with unlimited potentials for good and bad thus has an edge in shuffling forward with no qualms, while the other is inhibited with so many conscientious considerations.

The principle of least resistance therefore acts as catalysis at the stage of application. This impassivity acts also as a gravity where higher efforts are involved and the modern man succumbs to the line of least resistance. What he sacrifices in doing so is of less concern to him so long as he passes his day as he wants it. Sorokin has statistically shown how progressively decade after decade the two opposing trends are neutralising each other. The worst scapegoat is the non-material progress—the field of ethics and spirituality—where the modern man suffers most from frustration and inadequacy.

Since Yoga proposes to deal vitally with the extramundane progress of man, it happens to come in direct confrontation with his grossly materialistic objectives. Many have therefore tried to distort yoga to suit modern thinking and needs with the result that yoga is passing through such metamorphosis as to make it difficult for the average man to discriminate between true and false yoga. If allowed to continue, this process is sure to lead to catastrophic end which will impair not only the progress but even the spirit and future of yoga.

How to save this situation has been of necessity the problem before The Yoga Institute for the past many decades. Individually what was possible has been achieved by the Institute through its multifarious activities, but to handle such a vast problem on all fronts and on all-India basis—not to speak of worldwide basis—has made it imperative for us to join hands with like-minded yoga practitioners. As a first step, the All India Board of Yoga conceived by the Institute 36 years ago has come into being, although belatedly, and is functioning. It however faces tremendous odds against self-styled yogis financed by the rich or proped up by the powers-that-be.

Despite inadequate funds, the All India Board of Yoga has however, seriously undertaken to tackle the present problem of delusive yoga by unanimously trying to project the classic yoga *undistorted*. This is an activity worthy of their attention and united action. The Institute on its part has offered its whole-hearted support on the conditions that it avoids groupism, vested interests and politicking. Only when free from such inhibiting factors, can the Board of Yoga think in terms of yoga as yoga. Yoga should remain the same ancient or modern, so far as its fundamentals are concerned.

The Board is also responsible for laying down guidelines for all yoga practitioners in India and abroad. In this sense, the members of the Board of Yoga bear the heavy responsibility of keeping *yoga pure*. It is earnestly hoped that the Board shall make itself felt, through its activities, in the pattern of yoga that is emerging at public, private and governmental levels. Its modest beginning in recommending an approved syllabus of yoga education is a first promising step for guidance of all primary, secondary and higher educational institutions not only in India but throughout the world for the introduction of yoga education.

SOME VIEW POINTS ON MEDICAL BENEFITS OF YOGA*

by H. I. JHALA

YOGA was being practised since ancient times. Its practice declined in course of time till it became a curiosity. *Yoga is a way of life.* It is an art of living healthy. It is linked with oriental philosophy which conditions the mind to spiritual devotion through concentration. It creates an attitude of mind, and a philosophical approach enabling one to readjust his psychological and emotional requirements to realities of life. Thus Yoga helps to get over psychosomatic diseases. It also helps to vitalize the tissues for normal functioning and thus it incidently helps to get over functional weakness or functional disorders. It leads to healthy habits and healthful living but in doing so, it cures certain ills.

It is not a paneca for ill health. Just as all diseases do not lend themselves to one form of treatment, so also not all patients of one disease lend themselves to be suitable for one form of treatment. Not all who get treated yield equal response. There are biological facts common to any human experimentation. As Yoga is related to psyche, there is no animal model. The various types of measurements evolved in sciences—so called tests—are all useable in any human experimentation but any scrutiny of Yoga on basis of tests will only show comparison. Such comparisons are not possibly valid because the role of psyche in functional weakness or psychosomatic disorder is difficult to objectively assess. We may arrive at unwarranted conclusions that person had no illness as functional illness is no physical illness, other psychosomatic disease is self-curing. Time is past when we will like to do such scientific methodological research without substantial answer being received in this complex endeavour of Yoga in men. *The time has come to recognize it as a valid method of treatment like physiotherapy or any other therapy that is available to the patient on demand in a large hospital.*

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* Being the inaugural speech of Dr. H. I. Jhala, Director of Medical Education and Research, Government of Maharastra, during a panel discussion attended by members of the All India Board of Yoga on 10-2-72 at The Yoga Institute, Santa Cruz.

Yoga is being practised in isolation. A separate institution will have limitations of approach by public. I would submit that *patient should have a chance to submit himself to any form of therapy that he chooses.* If he is convinced that Homeopathy, Allopathy, Ayurved or Yoga will help him to get over his disease, the facility should be available in the hospital.

It is well known that with the tensions and conflicts of modern life, the mind and body are torn between tensions, social, economic, domestic etc. The stress and strain of life is not borne effectively by the suprarenal cortex and reaction of fright and exhaustion occur. Maladjustment between gluco corticoids and mineral corticoids leads to maladaptation syndromes. Rescue is not possible unless *mind gets trained to control the body to function normally. In this, Yoga has a great role to play.*

Today all the new drugs pass through series of tests which were not available before. No one ever tried to revaluate the old times proven drugs. There were no principles of controlled field trials, double bind, placibo, clinical pharmacology, clinical pharmacokinetics when Sulpha, Penicillin and Streptomycin were accepted. Time honoured remedies therefore need no checks and cross checks and unnecessary expenditure on research. Even allopathy has no cures for all asthamatics, all hypertensives, all hyperacidities, all hypochondriacs, all addicts, all neurotics, all hysterics etc. Even the latest remedies do not offer equal relief to all. Hence *it is difficult to ask something from Yoga which is not available elsewhere. It is thus difficult to resist recognition of a Yogi as a therapist in his own right.* The patient chooses him and Yogi may or may not be able to help either fully or even partially. The patient can also be referred by any another consultant.

There are practical difficulties even in such a practical approach. If Yoga therapy is applied in a general hospital, even on demand, the hospital must ensure that the Yogi will be proficient. What are the standards of proficiency of Yoga? When we come to lay down degrees, certificates and courses, we begin to exclude really proficient ones. If we do not prescribe the minima, we fail in assuring the public that facility offered at public hospital is a standard one care.

We do not want Yoga as a costly research conducted by modern doctors to convince themselves. Yogic research should be done by Yogis. It is a separate science and no integrated approach appears necessary or feasible. A cöexistance is possible in a general hospital on equal footing with others, it being left open to seek or to direct to yogic treatment. Such an experiment will lead to quicker and wider dissemination of yogic treatment, and better understanding of the potentials of Yoga. Problem of Yoga is not of establishing itself as a hospital discipline but it is of logistics to reach population.

Perhaps, in a hospital, a proficient Yogi will need a few mats and a quiet hall and a full day training programme. Value will be automatically known by the continuing clientale. *Hospital O.P.D. deals with early and advanced cases. Hospital doctor has no time to preach or to show art of healthy living.* Hospital doctors know also too well that only a fraction of people will be able to practise healthy living. A laxative pill, a pill for headache cost only 2 minutes and 20 paise for a cure but changing a food habit or keeping off mental tension requires some active participation of patient.

A Yogi may be able to concentrate on few patients of early disease, spend time for his conviction and may set them right over a period. A hospital doctor will rarely do so as he wishes to show heroic and speedy cure needed by the patient, just as a so-called yogi is sometimes fond of demonstrating feats of rare performance. Implicit in the yogic therapy is the article of faith. Yoga is time-consuming. Yoga was not developed as therapy. It delivers you out of disease by inculcating art of healthy living and control of body over mind through faith, philosophy and concentration. Hence it is more suited for use by the enlightened ones, and older ones as therapy but *the age to learn Yoga is the childhood.* It will help us to cure many a behaviour problems of children, temper, tantrums, squint, bed wetting, juvenile delinquency etc. Perhaps it will reduce mental illnesses by practice of mental hygiene. It has value in orthopedics, for pains and aches, in colds and constipation. We need a large number of proficient yogis if these goals are to be fulfilled. I invite you to enlighten me through a healthy discussion on issues involved.

It is sometimes argued as to how can medical men co-operate or work with a non-qualified person. A Yogi is not a medical man, as we understand it. But surely, there should be no objection to collaborate unless it was claimed by him that *he is practising modern medicine, while being unregistered for the same*. Such inhibitions keep us backward and sooner they are given up, the better for progress.

ALL INDIA BOARD OF YOGA[1]

Introduction

FIRSTLY, the occasion here today is very important because we are observing the 174th Birth Anniversary of a great apostle of Yoga, Shri Paramahaṁsa Mādhavadāsajī. Secondly, we are a meeting of the All India Board of Yoga in a very modern city filled with the noise of jet airliners and, electric trains. Thirdly, we are so many yoga practitioners including five seniormost yoga teachers above 75 years, representing the old traditions who have come together here from all parts of India. Lastly, we have very intellectual critics before us, led by a distinguished medical man, the Director of Medical Education and Research Directorate of the Government of India in our midst.

It impresses one as if there is a real confrontation between the old and the new, between the yogi and the modern man, between the old traditionalist and the modern socialist, between idealism and realism. It is difficult to predict the outcome of this confrontation. To begin with, the distinguished guest Dr. H. I. Jhala who was the Head of the Haffkine Institute and a member of very many important bodies like the Indian Council for Medical Research, etc. will inaugurate today's discussion. Presently Dr. Jhala is the head of the Medical Education and Research Division of the Government of Maharashtra.

We are very thankful to our learned guest for the very interesting remarks on Yoga as a Way of Life[2]. Even in research on yoga, we have not much place for laboratory instruments. We want rather healthy habits and attitudes fostering a *better way of life*.

Panel Discussion

Coming to the panel discussion, I have pleasure in introducing the members to you.

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[1] The normal functions of the Board being over in the previous sessions, the panel discussion held in the evening was kept open to the public.

Dr. Jayadeva Yogendra was the compere during this session.

[2] This refers to the speech of Dr. H. I. Jhala—*Some View Points on Medical Benefits of Yoga*—printed on pp. 115ff. in this issue.

They are Shri Yogendrajī, the Founder-President of The Yoga Institute, Santacruz, which is 53 years old today. Kavi Yogi Maharshi Shuddhānanda Bhāratī, President of the Yoga Samaj, Madras, who is a legendary figure being associated with Shri Aurobindo. Swami Shivānanda Saraswati, Founder of The Umachal Āshram, Assam, who is a zealous exponent of yoga for the past 50 years and continues his work without Government aid. His is a missionary work. Prof. R. S. Misra who founded the Yoga Sadhana Ashram at Navalgarh, and was responsible for yoga activities in Rajasthan last year. Shri R. C. Gupta, Chairman of the Yoga Satasanga Society, Simla and a Retired Under-Secretary of the Government of Himachal Pradesh devoted to the promotion of yoga. Shrimati Sīta Devī, Secretary of The Yoga Institute, Santacruz. Mr. F. A. Fazalbhoy, the President of the Friends of Yoga, who was responsible for organising the All India Board of Yoga meeting last year and the All India Seminar. Mr. J. C. Vaz, the General Secretary of the All India Board of Yoga and the Secretary of the Friends of Yoga Society.

I would like to make a few introductory remarks before we begin this discussion. I cannot help bringing in a personal incident in my life when I was studying for my M.A. degree. My Professor one day asked me a pertinent question: "Jayadev!" he said sympathetically, "What is your future in this yoga business?" Obviously he did not see much prospect in the yoga business. The question came back again when Mr. Harvey Brait, an editor of the *New York Times*, interviewed Shri Yogendrajī some years back. He asked, "What is happening to your Yoga that it is not able to help your country in its difficult times?" Both these incidents referred to the problem of *Relevance of Yoga to Modern Times*. We will have, therefore, to get a clearer understanding of the following points:—

(1) What really constitutes Yoga? We have in our midst members of the All India Board of Yoga representing different centres of Yoga. It will, therefore, be proper to know directly from them as to whether there could be an agreed way of understanding the system of yoga.

(2) How do we distinguish between the traditional systems of Yoga such as Patañjali's *Yoga Sūtras* and the recent non-traditional systems like those propounding Transcendental Meditation, Hare Krishna movements, etc.

(3) How would you distinguish between the mechanical and ritualistic aspects of Yoga from its true spirit? Can counting of beads, performance of physical contortions, chanting of the name of God and such practices be called Yoga? Can we tear off one aspect of yoga from another?

(4) What is the role of the yogi in the present society? Is he just a technician like a physiotherapist or a psychological consoler or is he a seer or a *rishi* of the old who understands the social process and the human mind and directs the course of the society towards greater happiness? Should the yogi allow himself to fit into the ready-made moulds prepared by modern society or should he create his own pattern of co-operation?

(5) The last question could be: What would be an ideal product of classical yoga system?

I would direct my first question to Shri R. C. Gupta: "Would it be right to say that any traditional technique in India which aims at the *total* development of the individual through a spiritual philosophy is yoga?"

SHRI R. C. GUPTA: "The answer is in the affirmative, only in its wider sense. Yoga philosophy is no doubt spiritual aiming at the individual discovery and realization in consciousness of the independent, self-existing, all pervading and powerful spirit of man. Yoga is traditional, and also dynamic in bringing about an integrated development of human personality in all spheres of his daily life—in his body, mind and soul. In fact, our ancient seers have talked of yoga in two main forms, *viz.*, (*i*) one of the six distinct schools of philosophy, Maharshi Patanjali's *Yoga darshan*, and (*ii*) practical dhyana common to all systems. As a distinct school, Yoga is well known for its distinct philosophy. It is known as *ashtanga Yoga*. As the common factor of practical concentration and discipline of the body, yoga has developed into several forms known as Hath Yoga, Laya Yoga, Mantra Yoga, Raja Yoga, Karma Yoga, Gyana Yoga, Bhakti Yoga, and so on, each having its own principles and techniques. But all these techniques in themselves can't be termed as *Yoga*. It is virtually the right understanding and practice alone thereof that can bring about the desired result, hence *none of these techniques can strictly be called Yoga*."

We understand that any system of physical or mental discipline that leads to spiritual development is *yoga*. In this context, it is relevant to request Shri Yogendrajī to define yoga precisely so as to bring its logical relation to modern times.

SHRI YOGENDRAJI: "The first essential is to understand the intent of yoga to be followed by its *raison d'etre* which is to be implemented by its technology so that what is intended is achieved. Ordinarily we are conscious of the material. What yoga recommends is to apprehend the non-material also as a reality and to incorporate it in our ephimeral life. In yoga, therefore, spiritual awareness is basic, and whatever Yoga or its technology might be, it must correlate to this purpose. If it fails to do so, it is not yoga. It is not yoga, if the same is transient; it must become a way of life.

Yoga maintains that such a spiritual awareness as a way of life cannot arise or be awakened so long as the ethnic inheritance at various levels of life continue to exist. Yoga suggests ways and means to purge this inheritance through purification (*śuddhi*). Yoga thus advocates total health through purification—*deha śuddhi*, *naḍiśuddhi prāṇaśuddhi*, *cittaśuddhi* and also *ātmaśuddhi* (freedom from *saṁskāravāsanā*). These are to be practised in their sequence when only the spiritual awareness can awaken since impurity and extra-mundane experiences do not go together."

Could yoga thus defined be regarded as a necessary boon to human society? I would direct this question to Mr. Vaz who has his feet in both the worlds. He is a modern business executive, as well as a great enthusiast of yoga.

MR. J. CLEMENT VAZ: "Every thinking person will agree that any development of man must necessarily take into account the '*total*' man, not just the physical side of him but also the mental, moral and spiritual. That is the aim of any system of good education and that is exactly what we mean when we talk of good character. The 'inner' man is as important as, or even more so than, the 'outer' man. Only when we take such a comprehensive view of man that we realise the depth of wisdom in yoga which aims at a balanced and harmonious development of man on all the planes of his existence, namely, the physical, mental, moral and spiritual. Unfortunately, human society today has tended to develop in a lop-sided manner. We have physical and intellectual giants but moral and spiritual pigmies; hence the dishonesty, corruption, greed and cruelty which have depraved the modern man in modern society. Therefore, the yoga way of life which seeks to give peace and contentedness through the development of a balanced and integrated personality is his only hope and the hope of the entire human society today."

The question that arises now is: whether the mechanical and ritualistic performance of the techniques of yoga is sufficient to achieve higher results? It seems that *performance of mechanical and ritual practices fall short of achievement of higher results.* I would ask Kavi Yogi Shudhānanda Bhāratī to say what would he consider as the necessary minimum in the practice of yoga for achieving that is desired from Yoga?

SWAMI SHUDHANANDA BHARATI: "Life is peace and bliss when it is an efflorescence of the spirit that is equal in all. Self is a rope hanging from heaven —its top is the Absolute and the end is man. No yoga is worth doing unless it touches the Self. Man's neglect of the Self is the cause of his unhappiness. Therefore the ego must merge in the divine so that self-consciousness may become consciousness absolute. A healthy body afforded by āsana, prāṇāyāma, etc. is an instrument for the steady mind and the pure firm mind is a foyer of the inmost consciousness. Yoga is one—ancient or modern; yoga has never failed."

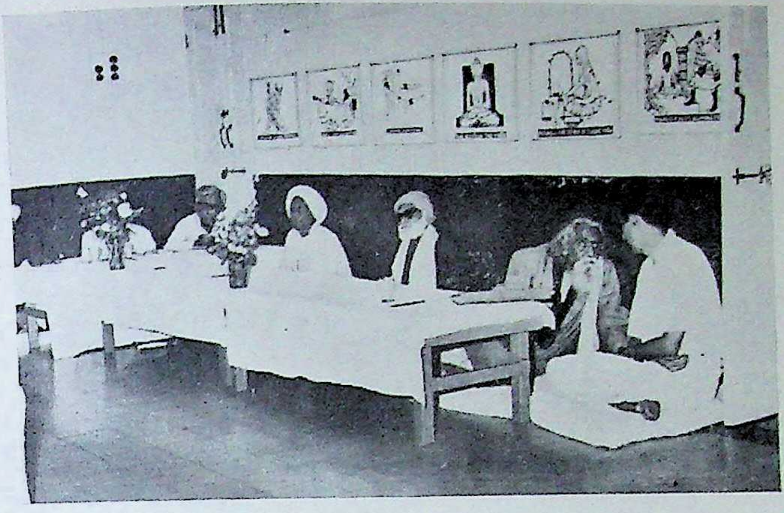
I would like Prof. R. S. Misra to elaborate on this issue.

PROF. R. S. MISRA: "Yoga means that process which unites body, mind and spirit. The same is helpful to and fructifying in spiritual culmination. The physical and mental achievements must needs be commonly so ruled by the spiritual apprehension that neither of them should hinder the progressive realization of Self. This is the concept of yoga in effect and in essence and *vice versâ*. The scientists have failed to bring this about but yoga achieves this through its technology."

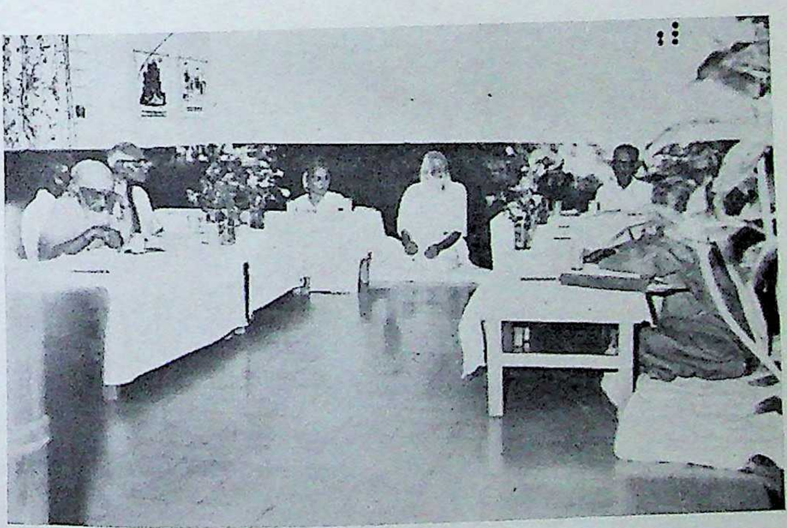
Having defined yoga, I would ask another question to Shri R. C. Gupta : "Could the value reality (highest ideal aspired by society) be an important contributing factor in a yoga student's spiritual development?"

SHRI R. C. GUPTA: "The necessary minimum for achieving the desired results from yoga must be twofold—the individual and the social. Probably this question is aimed at simplifying yoga for the many. I must, therefore, say that this idea indicates an entirely new development in yoga thinking. In the ancient days, yoga was a practice confined to a few. The modern age has, for the first time, realised its necessity even for the ordinary man. As I have said earlier, it is because the complications of life in our age have opened man's personality at several levels.

The time has now come when we should think of the second part of yoga discipline which is essential if we want to achieve the desired results in the present context. The social institutions ought to be yoga-oriented. As long as the administrative system as well as other powerful institutions of the society continue to behave accordingly to the old pattern, all yogic discipline on the part of the individual is bound to result in frustration. These institutions can be yoga-oriented by merely giving them a definite human motive. These institutions should basically accept that man in our age is worried and confused as he has never been before. These institutions have worked on the presumption that man is a half-brute who needs discipline and authority over



A section of the meeting of the All India Board of Yoga, (from r to l) Dr. Jayadeva Yogendra in conversation with Shri J. M. Kayande (invitee), Prof. R. S. Misra, Swami Shivananda of Assam and others.



Another section of the meeting of AIBY (from l to r) Swami Sudhananda Bharati, Shri Umeshchandra, Prof. R. C. Gupta, Smt. Sita Devi, Shri Yogendraji, Mr. F. A. Fazalbhoy behind the flower vase, Mr. J. C. Vaz and others.

FRIENDS OF YOGA
PANEL DISCUSSION
ON
RELEVANCE OF YOGA
IN MODERN TIMES

Members of the All India Board of Yoga in open session during the panel discussion. Sitting on the dais (from l to r) are Shri J. M. Kayande (invitee), Swami Sudhananda Bharati, Mr. J. C. Vaz, Prof. R. S. Misra, Mr. F. A. Fazalbhoy, Dr. H. I. Jhala, Shri Yogendraji, Smt. Sita Devi, Shri R. C. Gupta, Swami Shivananda and Dr. Jayadeva.

him to behave properly. The present context requires total change in this outlook. We cannot expect yoga to yield beneficial results for the common man, if the social institutions continue on this track. Their approach results in harassment, confusion and loneliness for the individual. It is, therefore, the duty of the society to regulate itself in a manner which may prove helpful to the fulfilment and flowering of the human personality."

I would now ask Swami Shivanandaji whether there is a way by which conducive cultural set-up could be created in order that the spiritual seeker might benefit most from the techniques learnt?

SWAMI SHIVANANDAJI: "The only way is to light up all lamps from the source since this happens to be the holy mission of all Seekers of the Truth. Personal benefit achieved, the seeker shall of his own accord try to lead others to the same path. Is he to sit tight over his personal achievement? No."

(*To be continued*)

YOGA BHAVAN

THE firstever Yoga Bhavan (*Home of Yoga*) in modern India is being constructed under the auspices of The Yoga Institute with a very definite purpose. It is to preserve the traditional and classic purity of Yoga while promoting both its ideology and technology for the benefit of humanity.

The Yoga Bhavan as such is to serve as an International Yoga Forum for national and international coöperation and service. It proposes to provide a multi-purpose Hall, a Central Reference Library, a Cell for the Board of Yoga, residence for active yoga workers, earnest students and patients, besides housing various other departments which are to sustain the international activities so far undertaken by this pioneer Institute some 53 years ago.

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Your contribution to the cause of the Yoga Bhavan may be sent by a cheque drawn in favour of The Yoga Institute, Santa Cruz, Bombay-55, *under registered cover* or it may be handed over to the Secretary in person where possible.

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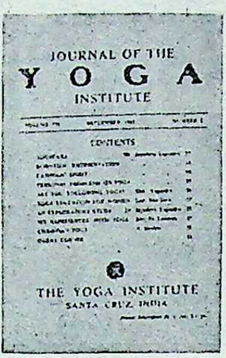

JOURNAL OF THE
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THE YOGA INSTITUTE
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JOURNAL OF THE YOGA INSTITUTE

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YOGA

THE MONTHLY JOURNAL
OF THE YOGA INSTITUTE
OF SANTA CRUZ, INDIA

Editor : **Jayadeva Yogendra, M.A., Ph.D.**

VOL. XVII, 9 APRIL 1972

COMPETITIVE YOGA

by SHRI YOGENDRA

ALTHOUGH various traditions and schools of yoga do exist and continue to enjoy a vast multitude of followers, none in the past ever regarded them as competitive or negatory. It was left to the choice of the individual student to accept and follow, according to his own apptitude and capabilities, any tradition or school of yoga, select his *guru* and pursue the same till the goal is reached. None interferred, none changed their teachers once accepted with faith, and none traded one school of yoga for another. The whole approach to yoga was free and uninhibited. Such outlook and tolerance in the past left no loopholes for trival controversies in the concept of their diverse ideologies and subsequent practice. The process in the study of yoga thus moved smoothly and harmoniously without capricisous incoherence and defection. No wonder that it all passed under the benevolent nomenclature of Yoga.

The yogi therefore came to be recognized as a yogi not because he followed any particular tradition or school of yoga but because he proved by his *yogācara* (yoga behaviour) that he truly belongs to that category. As such, no doubts arose about his *bona fides* and the students were safe in placing full faith in him. For one thing, he devotedly follows the path of yoga he has once accepted and, secondly, he has in fact realized the ultimate achievement associated with that path. As a matter of fact, there has been total lack of curiosity on the part of the student to know which yoga he followed so long as he behaved like one who has actually realized the ultimate through his own tradition or school of yoga.

This criterion for both yoga and the yogin has thus served as the broad guideline for anyone in search of yoga study. But with the progress of time and encroaching materialistic perspectives, both the teacher and the student fell victim to changing values and, unfortunately, prejudiced the traditional and respected methodology of yoga study. In its place we have introduced inquisitiveness, intolerance, cleavage, malevolence, distrust and what you say. These are some of the symptoms that are evident on the surface which make the study of yoga by a modern student most difficult. With materialistic values of today, the so-called modern yogi has accepted also its own materialistic technique which has reduced the study of yoga to the level of business or commercial enterprize. It rests not on the ancient *gurucelā* relationship but on contractual relationship. Here each tries to get the best out of the other through exploitation, pressure tactics and even blackmailing. Yoga teachers are changed as often as the shirt and the student is faithful only to his own interest. The spying and swapping of disciples—especially the rich—has become too common to need comment. The infights and intrigues among the so-called yogis have exposed them to ridicule and the interference by state and central governments lending weight to one against the other for parochial, political, or hush-hush reasons brought yoga to the level of pure and simple racket.

It is a misplaced optimism to expect any student of yoga to remain unconfused under the above circumstances. The lack of loyalty to the teacher and of faith in yoga are an outcome of such confusion. If yoga is to be promoted, let the yogis put their house in order and avoid competitive urge—which is no part of any yoga—and let its study be as smooth and harmonious as it was in the ancient past with no influence of materialistic competitiveness. Unless this is first achieved, the future of the study of yoga will be in jeopardy.

A FAULTY SYLLABUS ON YOGA*

by JAYADEVA YOGENDRA

An attempt was made to lay down objectives of introducing yoga education in secondary schools and then to select activities that meet with the needs. (Refer JYI, XVI, 8). Cultivation of qualities of altruism, mindfulness, psycho-physical discipline were some of the issues involved.

We have now before us a syllabus of āsanas for school students which really does not spring from the professed objectives of inculcating spiritual values, development of health, creating deeper interest in yoga or making for popularity of *yoga way of life*. The reason for this being intrinsically a faulty combination of āsanas which includes also kriyās, bandha and one prāṇāyāma, and professed secondary objective of fitting this syllabus into the physical education programme of the country. The creators of the syllabus are as if caught between two stools—one, the true objective of yoga education to integrate one's personality around spiritual values, and two, to keep in harmony with a grossly materialistic approach to the individual in our present education.

The so-called principles followed in formulation of the syllabus are wrong because (*i*) the principle of progression is often vitiated, (*ii*) psychological progression is missed, (*iii*) so far physiological progression is deviated when viparitakaraṇī as a mudrā precedes āsanas, kriyās, and prāṇāyāma; or when salabhāsana giving a partial anterior stretch succeeds dhanurāsana which provides full anterior stretch. The principle is again violated when the conditioning meditative poses like swastikāsana, padmāsana, vajrāsana, baddhapadmāsana, gomukhāsana are discarded midway and āsanas in subsequent classes are preceded by an extroverted state of consciousness. In the end, no attempt is made to develop further the alteration in state of consciousness begun in the first four classes. (*ii*) One wonders if the physiological changes during certain āsanas have been really taken into account when enunciating the principle of selection on basis of age and development. Paścimottānāsana was found in studies at The Yoga Institute to cause strong reactions in case of women and children. The author of *Yoga Kaustubha* himself has spoken against indiscriminate use of kapālabhāti as it may lead to harm also.

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* Summary of views expressed by Dr. Jayadeva Yogendra at the Maharashtra State Yoga Seminar on yoga education as projected by the *Government Yoga* Committee.

1. This is the tentative syllabus prepared by the Yoga Committee under the Directorate of Sports and Youth Welfare. It reads :—Class V: (*i*) Swastikasana (*ii*) Bhujangasana (*iii*) Ardhasalabhasana (*iv*) Utkatasana (*v*) Talasana (*vi*) Vriksasana (*vii*) Savasana. Class VI : (*i*) Padmasana (*ii*) Ardha-halasana, (*iii*) Dhanurasana (*iv*) Vakrasana (*v*) Vajrasana (*vi*) Parvatasana (*vii*) Chakrasana (*viii*) Savasana. Class VII : (*i*) Viparitkarni (*ii*) Matsyasana (*iii*) Yogamudra (*iv*) Suptavajrasana (*v*) Gomukhasana (*vi*) Hansasana (*vii*) Padahastasana (viii) Ujjayi (*ix*) Savasana. Class VIII : (*i*) Baddhapadmasana (*ii*) Gomukhasana, (*iii*) Sarvangasana (*iv*) Ardhamatsyendrasana (*v*) Uttanaman-Dukasana (*vi*) Naukasana (*vii*) Makarasana (*viii*) Ujjayi, (*ix*) Savasana. Class IX: (*i*) Halasana (*ii*) Pascimottanasana (*iii*) Dhanurvakrasana (*iv*) Kukkutasana (*iv*) Agnisara (*vi*) Uddiyanabandha (*vii*) Tolangulasana (*viii*) Ujjayi (*ix*) Savasana. Class X : (*i*) Sirasana, (*ii*) Salabhasana, (*iii*) Bhadrasana (*iv*) Bakasaa (*v*) Mayurasana (*vi*) Uttanakurmasaan (*vii*) Sinhasana (*viii*) Ugrasana (*ix*) Nauli (*x*) Kapalabhati (*ci*) Ujjayi (*xii*) Savasana.

(*iii*) Such are also the studies on śīrsāsana as conducted by officers of Ministry of Health in the U.S.S.R. (*iv*) Though it is claimed that philosophical information is provided in a secondary way and theoretical information goes with all practices, the syllabus has not been divided into lessons of skill or information or appreciation. (*v*) Mackenzie has made good observations : Boys have an advantage over girls in strength and the centre of gravity of the body being lower, puts girls at a disadvantage in exercises where weight is supported by the arms. Āsanas like kukkuta, mayūra, haṁsa, ākarṇadhanura may be considered here. The National Plan of Physical Education proscribed ardhamatsyendra, ūḍḍiyāna, agnisāra, and kapālabhāti which are prescribed here for girls.

A detailed study of āsanas reveals inclusion of acrobatic poses like uttānakūrmāsana, nauli, mayūrāsana etc. There is an undue emphasis on abdominal compression and strengthening muscles of the abdomen. Over a fifth of practices are devoted to this and 10% of these are of an extreme type. The extremities have similarly received prominent attention. Anterior stretching gets more attention than posterior stretch, though it is a well established principle that while flexion takes place throughout the spine extension is lumber and cervical. Less attention is paid to important movements of the spine like torsion and side-bending. In forward flexion, side-bending and rotation, the spine is unlocked and all vertebrae rotate equally, and in the same direction. Extension of the spine locks vertebrae. Koṇāsana forward bending with torsion may be considered. The point that should be considered next is the manner of performance of yoga āsanas, kriyās, prāṇāyāmas etc. Traditionally, prāṇāyamas are to be preceded by kriyās. Mudrās too should require conditioning to precede, this would also apply to psychosomatic processes like śavāsana and makarāsana.

However, so far as āsanas, there could be two approaches, very similar to the views on exercises of strength and endurance. We may take into account the corrective value of physical exercise. In view of the fact, that from analysis of health of students we find common complaints like broken down arch of the foot, flat chest, protruding abdomen, rounded shoulders, flabby muscles, curved spine, faulty sight, headache, nervous irritability, exhaustion etc. It is believed that exercises of effort provide correctives like postural defects, increase muscular contractility, and aid neuromuscular coördination. There would be strong case for slow dynamic movements of endurance. In the present syllabus over sixty per cent āsanas do not allow for effort and become passive exercises. Nash, Mackenzie and others are of the view that strained artificial positions are distasteful, difficult, and consequent training of attention and discipline is not attained. The members come voluntarily and casually ; their interest is superficial rather than serious. There is a feverish desire for constant change and recreation, a spirit of intolerance for any form of restraint. Even when some of the āsanas are to be done dynamically like tālāsana, utkaṭāsana, cakrāsana, vakrāsana, halāsana etc., the time provided for āsanas in school will be far in excess as the number of āsanas for a whole year in the 5th class are only 7, some of them being dynamic.

If we take the āsanas as static, the problem of conditioning and motivation will arise. There is no preparatory work shown here for proper conditioning. A course of static āsanas for children may be objected to from point of physiological aspects were these āsanas not complemented by suitable yoga type of activities suggested in the alternative syllabus. We must constantly bear in mind that no changes in attitude or character would be possible merely on the strength of some āsanas. Introversion, awareness, rapport, and suggestions of a new philosophy of life coupled with new set of routines would be necessary. No indication is coming forward in the present syllabus for such a broad-based plan.

The work of conducting the programme is suggested to be handed over to P.T. teachers. It is believed that, though yoga and physical culture are poles apart yet the physical training teacher could play an ambivalent role of a yogi and a muscleman. However it may be of interest to note here that a small survey was conducted by Shri H. R. Yadav for The Yoga Institute on 20 physical training teachers. None of the teachers were in practice of yoga āsanas which they were supposed to teach. One teacher did not teach āsanas because there were no proper facilities in schools for teaching āsanas. The rest did not teach because of administrative difficulties like most schools being co-educational institutes having large and unwieldy classes. Atleast six teachers spoke of their leading a unyogic life and their apprehension whether they could ever be good yoga teachers. It is not very possible that by an intensive six week drilling operation such physical culturists could be sublimated to a yoga way of life.

ALL INDIA BOARD OF YOGA

(*Panel Discussion Concluded*)

I would ask Shri R. C. Gupta whether we should believe that it is not possible under modern conditions of living to study yoga as in the ancient past and, therefore, one should not aspire for the highest results of Yoga?

SHRI R. C. GUPTA : "No doubt the modern conditions of living are far from being helpful to a student of yoga. As far as the highest results of yoga are concerned, it is true that unless the society becomes yoga-oriented, it would be futile for normal students to aspire to the highest results of yoga. Yoga, however, is very necessary for human survival against present-day stress and strains. One who practices the real ancient yoga, which is a perfect science, can make his life divine. It can bring peace and joy even in the midst of acute crises and calamities. A life devoid of yoga degenerates into a life of sloth, misery and aridity, despite all one's wealth and power."

I would prefer to put a similar question to Smt. Sita Devi: "How useful could yoga product be to the modern society?"

SMT. SITA DEVI : " In short, I would say that the yoga-oriented individual could prove useful as a model of positive and sedate good health. Freedom from disease allows him to attend to his duties more efficiently than otherwise. He is no social burden as the sick are and is an asset to human economy. He saves from the drain of hospitals and nursing homes, by showing how everyone can maintain good health for life time by the simple yoga technology.

The genuine product of yoga is emotionally integrated and is therefore no problem to himself or to the society. He can maintain poise under conditions of strain and stress or even during emotions. In absence of these qualities, the individual and the society suffers from ill health both physical and psychological.

The yoga student is able to concentrate better and therefore avoids hasty actions, inefficiency and wrong judgements. By being uncommitted, his vision is not blurred by political, economic or such other considerations and thus contributes to the growth of social justice and right values.

His sense of duty and selfless outlook can inspire in others the desire for a simpler life with satisfaction of fulfilment. His spiritual awareness awakens in others the urge to understand not only the mundane but also the extramundane basis of life. This adds depth and genuine purpose to his life. With this spiritual basis, the society could be at peace. The yoga-oriented individual remains a fine example of a friend, philosopher and guide to all. His acceptance of the yoga way of life might prove as a model for many to follow his yoga way of life.

In this context, much more could be done by a woman by her personal and social behaviour which through yoga not only brings happiness to her but also to her family, neighbourhood and thus to the society. My personal view is that women as the product of yoga have a very great role to play if the society is to benefit from Yoga."

I would also like to have the views of Mr. Fazalbhoy.

MR. FAZALBHOY : "I have no doubt that the yoga product could be an asset to the society, but to bring this about much needs to be done. For example, without funds at our disposal, no yoga activity can be seriously followed up. Apart from government aids—State and Central—we have to organize the public to appreciate our point of view. There should be camps in various zones and the common man should be made to feel that the promotion of yoga is for his benefit. Programmes, souvenirs, advertisements and other publicity activities should be employed to associate the common man in any yoga movement."

Coming back to the old problem of *Relevance of Yoga to Modern Times*, I would like to know from some of the yoga teachers here that if yoga is so perfect a science of living why has it apparently failed the country of its origin for the past several thousands of years? I would ask the same to Shri Yogendraji.

SHRI YOGENDRAJI : With the change in motivations, our value judgments have also changed. This has given rise to changes, in our personal and social attitudes. These attitudes have affected our behaviour patterns and we find them all materially-oriented. With material achievements as our objectives, we have progressed only in this direction of science and technology but at the sacrifice of higher values which are of a greater personal concern to an individual. Yoga does not fit in with this choice and changes, and therefore it lost its appeal and value to modern India. It is this neglect to applied yoga which is at fault and this will have to be reverted before yoga can find suitable habitat in India or elsewhere. I have always emphasized for the past five decades that it is not Yoga that has failed India but it is India that has failed Yoga."

I think we have had a very interesting discussion today. We are very thankful to the coöperative audience, the learned yogis and the distinguished guests who all have contributed in their own little way so much that we can go away with the feeling that Yoga is truly a traditional system of self-discipline for the development of the higher consciousness.

When yogalike processes do not lead to such a development we should suspect its bona fide.

There could be different techniques in our yoga so long as the central aim is development of the spiritual consciousness. Ritual and mechanical aspects of yoga have their own place and they could be told from their context and glorified as is being done by the educationists who are only interested in āsanas or by the medical men who are looking for some specific yoga process to cure a particular disease. The place of the yogi in the society is a very important one. He should be a Visionary and a Counsellor. He understands everyone better in this drama of life. We remain under the influence of *avidyā* which we call social dynamics and therefore fail in many of our plans because of our limited vision. The yogi attains the *prajñā* state—discriminatory wisdom. He is like a man with one eye in the *Country of the Blind*, a work by the famous author, H. G. Wells. Such a man with clear eyesight is very relevant to modern society which has become blind.

I could thus conclude today's discussion with the statement which has been voiced by many eminent yogis, namely, that "*IT IS NOT YOGA THAT HAS FAILED INDIA BUT IT IS INDIA THAT HAS FAILED YOGA.*"

YOGA : A DOUBLE-EDGED WEAPON

by VINOD A. DHURANDHAR

In 1918, in a village known as Halar, near Bulsar, Shri Yogendraji, who will be referred to as Mr. Y. only, since Mr. X has become too commonplace—being used for mathematics, persons, rays as well as to denote potencies of drugs in certain pathys etc.—witnessed a miracle.

Mr. Y. was seated on a swing, when three *sanyasis* appeared suddenly before him. They were naked sadhus, well-built, more than 6 ft. tall and with blood-shot eyes. They asked Mr. Y. whether he would like to accompany them, whereupon Mr. Y. refused to oblige. Then their leader told him that he knew what Mr. Y. liked most—it was fresh milk. He asked Mr. Y. to fetch a pot from his kitchen and when he had brought it, he started pressing his right middle finger, and in a few seconds the entire pot was full of fresh frothing milk, which Mr. Y. drank just to make sure that it was nothing else but milk. As he turned to take the vessel inside, the sadhus had suddenly vanished.

Mr. Y. then was not sure whether he had dreamt about it ; but it was broad day light and to make this doubly sure, he gave the remnants of the milk to a cat, which also lapped it with satisfaction.

Mr. Y. recounted another incident when he was staying in Bombay, near Babulnath. A *tantrika* came to his place one day and asked him whether he wanted to possess supernatural powers. He could get anything from his closed fist. Mr. Y. was not interested. So he did not pay much attention, but when the sadhu persisted, he told him that he had seen quite a few persons who could bring forth crimson powder, etc. from their hands. Then the *tantrika* made him sit opposite to him at a distance of 8 ft. and told him to lift up his shirt and see underneath. Under his armpit, there was the letter Om (ॐ) inscribed clearly, as if by ash.

Mr. Y. also narrated another incident in his life, when he was staying at Navsari. A mendicant one day came to his place with intent to bless him. When he was asked to explain the purpose of his visit, he merely lifted his right hand over the head of Mr. Y. and produced water from his empty hand in the tradition of *abhiseka*. Then he also produced rice and *tulsi* leaves from his fists.

Similarly, Mr. Y. narrated a few incidents from his Guru's life, regarding his yogic powers. They were (1) reviving a drowned person pronounced dead ; (2) bringing forth sweets, etc. from an empty *kamandalu* (3) disappearing when being photographed in a group, so that even the camera could not catch him, etc.

All these authentic stories prove that acquisition of supernatural powers is possible by practising yoga, as done by the yogis. And once a feat like this is performed, then the story goes round that so and so is capable of performing miracles. As a result, a wrong notion is harboured, by people in general, even the intelligentzia, that Yoga is a mystic science, and is only good for those who want to renounce the world and become a hermit or a *sanyasi*. And further, the yogins had to spend their entire life learning about yoga and as such had no interest in wortldly affairs, and their ultimate goal was to be able to attain *samādhi* (vaguely referred to as suspended animation).

Added to this state of affairs, there were many charlatans and showmen professing to possess supernatural powers. But when these were challenged and disproved, like those of Mr. L. S. Rao of Mysore who wanted to walk on water, the man of the world, would not think of touching Yoga even with a pair of tongs. For he firmly believed that yoga was not fit for the householder. Those of the householders, who tried to study yoga or got a little acquainted with it, the curious ones, on peeping through the classics on yoga, knew that practice of yoga was a full-time job. In other words, each and every practice of yoga was meant to be performed leisurely, without looking at the watch, for the yogins had none, and the more adept ones amongst the yogis performed some of the feats even without looking at the calendar.

The inquisitive common man came to know that the meaning of the word *yoga* was to unite or join. So from his experience and the hearsay reports, he coupled Yoga with mysticism, black magic, jugglery or charlatanry and its mastery—a full-time job, a life long pursuit—at least, if not futile. Had this state of affairs persisted, then the common man would have been denied the benefits accruing through resorting to yoga.

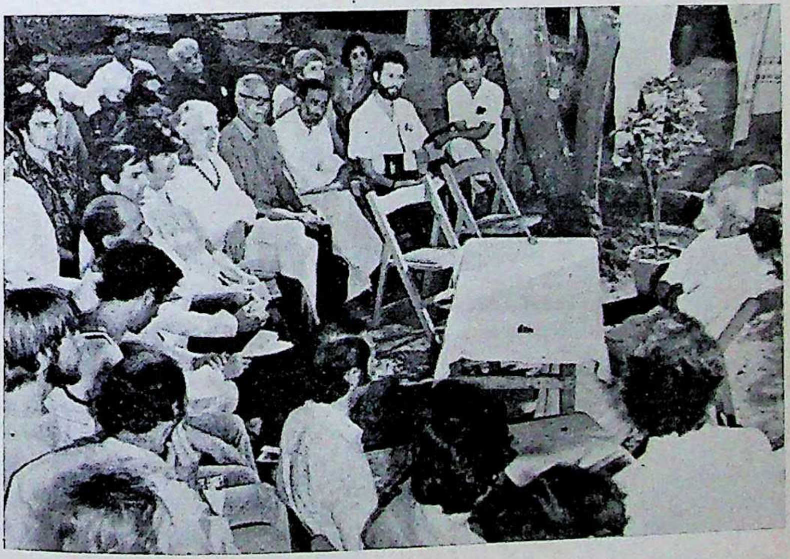
But a man with vision, this Mr. Y. lifted the veil of mystery. He himself was a married man with family, and he could couple it with yogic achievements also. He realized that if Yoga is to come handy for an average person, it should have a popular if not mass appeal. In order to achieve this, Yoga should keep pace with the changing times. In other words, the yogic practices had to be modernised. So he introduced more dynamic practices instead of the traditional static ones, without sacrificing their good points.

This suitable modification in tune with the changing times, made Yoga very popular. For the common householder, this was a boon. His main difficulty was that his body was more static but the mind was extremely dynamic. So the remedy was, a more activity for the body and more stability and steadfastness for the roving mind. Without this, of course, the psychosomatic diseases, *i.e.*, the physical manifestations of disordered mind, would have been on the rampage. But thanks to Mr. Y—who could be called a modern Patanjali—a lot of people were able to lead a normal life, free from disease, both physical and mental. Quite a few persons took to yoga and thus the modernised yoga got a mooring.

But Yoga became more popular because it helped some of the chronic sufferers of asthma, diabetes mellitus, anxiety neurosis etc. to lead a well nigh normal life, almost free from drugs. And the research-minded westerners did not lag behind in finding the potentialities of yoga. So they started importing the ideas from India and establishing various institutes of yoga in their countries.

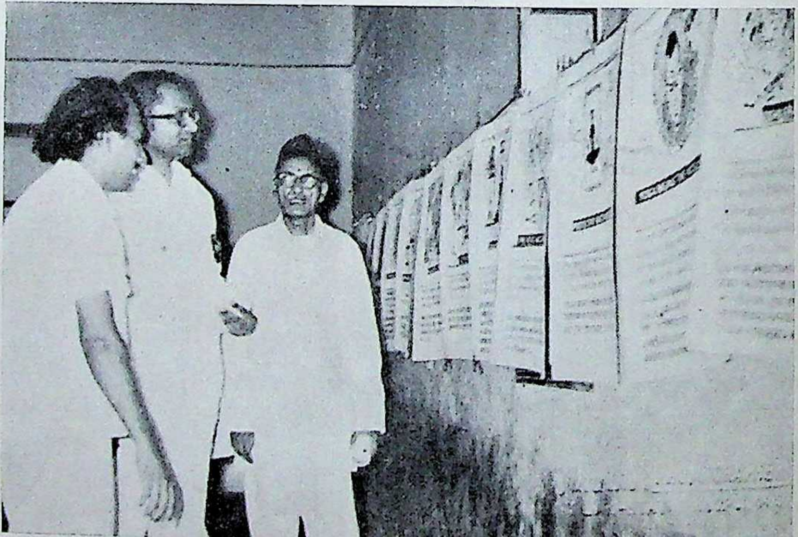
When these accidentals started believing in and making fruitful use of yoga, those of the Indian medicos, who were otherwise westernized in their living habits etc., and believed

Master Subramuniya and his band of yoga disciples from Wailua University, Hawaii, visited the Institute on 19-3-1972. Seated from l. to r. are Dr. Jayadeva, Shri Vijayadeva (Australia), Shri Yogendraji, Master Subramuniya, Smt. Sita Devi, Shri F. A. Fazalbhoy, Shri R. C. Gupta and Shri Sambhunath.



Shri Yogendraji addressing the yoga group of Master Subramuniya (U.S.A.) who was keenly interested in having some definite information about the ideology and technology of Yoga from the oldest pioneer modern Institute.

Among many other notable visitors at the Yoga Exhibition were the Vice-Chancellor of the Nagpur University who inaugurated the exhibition, Guru Golvalkarji (extreme r.), Shri Vijayadeva (Australia) who presided the Conference on the 8-3-1972 (centre), leading physicians and professors.



The Yoga Exhibition sponsored by the All India Board of Yoga was arranged by the Institute for the benefit of Maharashtra Yoga Conference at Nagpur for 3 days from 7-3-1972. Shri R. J. Deotale, Minister for Industry, (centre) visited the exhibition.

in the western culture being superior to their own, which they had long back disowned, foresaw a golden opportunity. They knew that yoga could be conveniently coupled with their pathy and practised as modern physicians, prescribing now and then various yogic practices to their patients in addition to the drugs. This advice from a person who is otherwise respected in his profession, did carry a lot of weight with his patients. But there being no adequate yogic background, the results some times proved disastrous. To cite a few examples :—

(1) A high Government official in the medical service examined a male patient aged 22 years. This youth wanted to join the army but he was falling a little short of the recommended chest measurements for admission to the army. This Government doctor, therefore, advised this youth to perform Kumbhaka Pranayama—a practice involving breath holding. The young man, instead of joining the army, joined only the band of people suffering from insomnia.

(2) A 40 year old male patient was examined by a famous consulting physicians, for pain in the nerves arising out of vertebral canal in the neck. The consultant diagnosed the case as cervical spondylosis and also suffering from high blood pressure. He was advised to perform Danurvakra-asana. Unfortunately, this lead to an increase in blood pressure Had this patient continued to perform this asana, the results would have been disastrous. Fortunately, he consulted a yogi, who guided him properly.

(3) A 45 year old female patient was being treated for sinusitis. The doctor advised this patient to perform a yogic Kriya known as *Jalaneti*. This involves taking in water through the mouth or nostrils alternatively and bringing it out through the mouth or the other nostril. This is meant for establishing drainage of the nose. However, it can aggravate the infection when sinusitis is present. And in this case, the infection flared up, necessitating an operation for the sinus.

(4) A 70 year old male patient was examined by an Ayurvedic physician, for prostatic enlargement. He prescribed for him many an aristhas and anartharishtas, and also

an asana, called Garbhasana. This patient was already debilitated, in addition to that he had no yogic training. From the sketch itself, one can get an idea that only a circus performer can perform this; and had this patient attempted it he would have sprained or even dislocated a joint or two.

(5) A 45 year old male patient, who was a heart patient, was recommended to perform Nauli, as he also suffered from flatulence, by a leading cardiologist. This manipulation (Nauli) involves contraction of recti muscles of the abdominal wall, and a very vigorous muscular effort. Had the patient followed these instructions, probably his heart trouble would have been aggravated. But a wiser counsel prevailed.

(6) A 50 year old male patient was a victim of low blood pressure. He was examined by a psychiatrist, for some other complaint, and prescribed to perform Shavasana, a relaxation practice. But this practice is contra-indicated in low blood pressure cases.

Also, a leading physician maintained that Shavasana could be performed in a sitting posture also, and it would have the same transquilising effect on a high blood pressure case as the traditional one. Actually it is a relaxation posture and the one in which corpse would be lying. So naturally enough, it is a supine position. If a person is made to sit up, how on earth can he relax as well, as in supine position. But this doctor crossed all limits, while trying to modernise Yoga. And yet in spite of such a gross ignorance, he is free to prescribe yogic practices.

So from these few examples, one can get an idea of the Iatrogenic diseases, *i.e.*, the diseases caused by wrong treatment prescribed by the doctors, not through negligence in these cases but entirely due to the advice given inadvertently. Even these learned medicos should remember that "half knowledge is a dangerous thing." When these medicos are dabbling with a potent science like Yoga, even though otherwise well-qualified in their speciality, they should know their limits and capabilities, and they should not take yoga lightly. As long as they don't, they should be made aware of the potential dangers and the patients at large should remember in their own interest and safety that they should be guided by proper persons with reference to practices of yoga etc.

For yoga comes handy in day-to-day life also. We all have read the story of two friends—a fat and a thin one—being attacked by a bear in a jungle, and the fatty saving himself by feigning that he was dead. This he could manage well only in Shavasana. Had he attempted it in a sitting posture, the story would have been tragic.

Conclusion : Yoga is certainly useful, as it improves the resistance of the people who stick to it. But the yogic practices should be tailored to the individual needs. Some asanas may be beneficial, and the others quite harmful for a particular individual. Even in Yoga, "one man's food may be other man's poison". Any science therefore is a double-edged weapon and yoga is no exception. In skilled and wise hands, it showers nothing but blessings; and in the otherwise, there can be life long misery and untold suffering. In other words, "the remedy would be worse than the disease."

RESIDENTIAL YOGA CAMP

A 15-day short-term training camp of yoga instructors is to be held in the campus of the Institute at Santa Cruz, from 1st May 1972. Trainees from all over India are expected to receive special theoretical and practical instructions for teaching simple yoga to the public as per the syllabi formulated by the All India Board of Yoga. For admission, please contact the Secretary.

YOGA BHAVAN

THE firstever Yoga Bhavan (*Home of Yoga*) in modern India is being constructed under the auspices of The Yoga Institute with a very definite purpose. It is to preserve the traditional and classic purity of Yoga while promoting both its ideology and technology for the benefit of humanity.

The Yoga Bhavan as such is to serve as an International Yoga Forum for national and international coöperation and service. It proposes to provide multi-purpose Hall, a Central Reference Library, a Cell for the Board of Yoga residence for active yoga workers, earnest students and patients, besides housing various other departments which are to sustain the international activities so far undertaken by this pioneer Institute some 53 years ago.

In keeping with its dignity and its programme of slow but steady growth, The Yoga Institute prefers to maintain a self-reliant and self-respecting attitude due to Yoga. It therefore does not depend on governmental aid or even on large public charities for expansion of its activities. It relies more on its own students, teachers and patients throughout the world who have benefited through its services. It is expected that they will coöperate in upholding these ideals of the Institute through the Yoga Bhavan by translating their sympathy through action. Your contribution to the cause of the Yoga Bhavan may be sent by a cheque drawn in favour of The Yoga Institute, Santa Cruz, Bombay-55, *under registered cover* or it may be handed over to the Secretary in person where possible.

INDIVIDUAL acknowledgements being not possible, we hereby acknowledge with thanks the voluntary donations received from the following members upto 1st April 1972 at The Yoga Institute towards the construction of *Yoga Bhavan* :

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THE YOGA INSTITUTE
Santa Cruz, BOMBAY-55.

● ....ACTIVITIES OF THE YOGA INSTITUTE OF SANTA CRUZ, INDIA

RESEARCH

● As a recognised Research Institute, scholars are accepted for academic, scientific, and educational researches on Yoga. Scholars are placed under competent guides with library and laboratory facilities after their Certificate Course, for a period of one year. On the acceptance of their thesis, they are declared eligible for the membership of the Academy.

ACADEMY

● As a recognized special Training Institute of Yoga, the Academy provides for (*i*) P. C. Y. course of 21 days; (*ii*) C. Y. Ed. special six-month training course, and (*iii*) Teacher-Member of the Academy. The last course is open to men and women who have passed their intermediate examination or are in a position to conduct yoga centres in their areas. The course provides for theoretical and practical instruction in various aspects of yoga education. Hostel facilities available for both men and women.

HOSPITAL

● The Institute maintains a highly specialized clinic and hospital for treatment of refractory cases under qualified medical practitioners. Apply for indoor and outdoor fees. General yoga class for minor ailments. Free beds will be available when the Government or others provide for the same.

CULTURE

● The Yoga Extension Service conducts yoga classes both for men and women at the headquarters and at other centres. Trained teachers of Yoga are also provided by the Yoga Extension Service for conducting yoga classes.

The Institute conducts Yoga Education Weeks, Exhibitions, Lectures, Symposia, Documentary Film shows, Visual Education with Lantern slides, etc. Special arrangements are made for visitors and tourists by prior intimation, one day in advance, to acquaint them with the various aspects of Yoga Education.

PUBLICATIONS

● The Institute publishes books on Yoga in Library and Pocket editions. Of the two dozen titles so far published only six are at present available, viz. *Yoga Āsanas Simplified*, *Yoga Hygiene Simplified*, *Haṭha Yoga Simplified*, *Yoga Simplified for Women*, *Yoga Essays*, and *Facts about Yoga* The annual subscription to the *Journal of The Yoga Institute* is Rs. 7; 15s; $2.00 payable in advance.

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Santa Cruz BOMBAY-55.

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THE YOGA INSTITUTE
SANTA CRUZ, INDIA

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Letters

"I am indeed very grateful for the talks with you. Meeting the Founder of the Institute convinced us that there still *are true yogis* in India. We had some very disappointing experiences as well, that's why we appreciated it so much *when we were finally directed to your Institute.*

"I will certainly never forget my talks with you and I am very happy to learn that more talks with you can be arranged, during my next visit to Bombay. Naturally, I would also appreciate it very much if discussions with the Founder will be possible." HANNY LIM

Neth.-Antilles Secr. Curacao Press Association

"I have visited a few yoga institutes here, but I am afraid that somehow *the spirit is missing*. They have a lot of books, literature, instructors, but unfortunately all based on materialistic approach. People here have the money and can afford to indulge in fads of all kinds—and *yoga unfortunately is one of them.*"

London A. M. DEANE

"I am trying to find a clinical position in hospital or mental health centre where I can teach more *yoga as therapy* for people who really need it. The prospects look good. A recent Canadian government report has recommended yoga as treatment for drug abuse.

"This summer I am Consultant-Director of a government-backed project—*Yoga therapy in the Community*—I have been teaching yoga to 10 college students who will be teaching people with problems here in Winnipeg Community. We have people going to prisons to deal with aggressive people, people who have alcohol and drug problems, emotionally disturbed children, etc. Its really an exciting venture. I am also reading a paper titled *Yoga as Psychotherapy* at the Canadian Psychological Association in June. Its a theoretical paper attempting to describe how the 8 limbs work *psychoeogically.*"

University of Manitoba DR. JOHN GOYECHE

YOGA

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Editor : **Jayadeva Yogendra, M.A., Ph.D.**

VOL. XVII, 10 MAY 1972

OUR SENSATE CULTURE*

by JAYADEVA YOGENDRA

SENSATE CULTURE : It may rightly be said that the modern man is not prepared to accept anything that he cannot perceive through his senses. This is a sensate view of the reality. The modern man relies implicitly on his own observation and reason. Therefore what he cannot see does not exist. What he cannot logically analyse and rationally justify is also non-existent. This proposition would apply as much to concepts like mind and consciousness as to the concept of God.

We fail to take account of a larger reality behind the apparent superficial world of name and form. In the gross reality of this materialistic world, we lose the deeply meaningful reality of our own inner life.

No doubt such a materialistic outlook which accepts the world of the senses and of the intellect as the ultimate has been responsible for the modern man's material progress—better shelter, clothing, food, communication and transport and time-saving devices. We are better provided for now than our forefathers had been and have greater scope for finding satisfaction of our baser instincts. However, through the development of the modern sensate culture, man has gradually lost realisation of anything unperceivable through the external senses like sight, sound, touch, etc. Since true reality and true values are beyond the sensory level, he finds a vacuum in his life which causes much disturbance as, for instance, in the affluent society. The pursuit of pleasures and material possessions has led inevitably to the growth of materialism, since nothing can be more sensory than matter itself; that, while today the modern man has progressed technologically, he has lagged behind in the mastering of his inner self and is devoid of a philosophical outlook to be able to evaluate the material world around him. As a result of the development of modern sensate civilization, man has lost realisation of higher concepts and values like altruism and selflessness, idealism and culture of consciousness.

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* Prepared with the assistance of trained teachers of The Yoga Institute.

(a) *Modern Physical Education:* The glorification of the physical body along with its steady inflation of the ego has its root in the post-renaissance period. Physical culture, as it was understood from the time of Ling—Branting and others, was related to the military, political and similar objectives. Even earlier, in Germany nationalist ideas were permeating all departments of education including the physical education. It would not be wrong to say that physical education in that period aimed at development of the physique for its own sake and for militaristic purposes. As Sorokin, the sociologist, has rightly said, the possibility of such a poor objective "stimulating man's low impulses and building egoism, sensuality, cynicism and inter-person an inter-group antagonism" was a real one. Even though physical education has come out of its "muscle-strength" philosophy and has shown greater awareness of health and social adjustment, it has even today a very limited objective. Physical culture does not endow greater awareness of some of the subtler aspects of human experience. Introversion, tranquility and ego-deflation remain beyond the reach of the modern physical culturist.

(b) *Patañjali's approach to the Education of the Physical:* Patañjali, the author of Yoga Sūtra, third century B.C., is for all practical purposes the final authority on all matters concerning yoga education, which includes also the education of the physical and the physiological as a means to the development of the higher consciousness. His concept about *vyādhi* (disease) as concommittant with personality agitation, his concept of the *pratyaya* (inpulses) and by and large his views on the coming together of the subjective and the objective world, the utilisation of the latter by the former and the freedom of the subjective from the objective (called panplectal view by Adolf Janacek) is the basis of the conceptual beliefs of all practical yogis.

The yogi holds his physical body as the tabernacle of the very soul and by his deeper insight which is his characteristic way of understanding any problem, he has come to feel that it is the subtler body-mind relationship which is the key to this tabernacle. It was thus that, through the health of the body and the mind, the vital contribution to the achievement of the ultimate realisation of self was considered. The attitude of the yogi to the body and to its health was based on a viewpoint which was different from that of the modern materialist and the modern physical culturist, the latter with his predominantly materialistic approach. The yogi works on the basis of higher concepts, as Shri Yogendra has rightly stated in his essay on *Beyond Anatomy and Physiology.* While modern scientific advances in biology, physiology and anatomy, in so far as analytical researches are concerned, far exceed certain objectives and dictates elaborated by the yogis ages ago, it cannot be gainsaid that much of the subjective data available to them has not yet been explored or even as much as touched by the modern scientist.

As seekers of Truth and searchers of Self, it is but natural that the ancient yogins should have probed beyond anatomy and physiology. Moreover, it was no idle curiosity that inspired them to deeper researches, but the very objective of their life, which could be described as the thirst of ultimate realisation, led them on into the mysteries of the higher and subtler planes of existence. There is no doubt whatsoever, on the strength of textual data still available, that the yogins were well acquainted with the various categories of organic energy such as muscle-energy, nerve-energy, animal electricity and the aggregate known as the life-force (bionergy or *prāṇa*). What is especially noteworthy, however, is the fact that the yoga authorities have expressed this energy as the primal in biology and the ultimate in matter. Anatomy and physiology are mere evolutes of the primal energy (*prakṛti*).

As some orientalists have correctly stated, a structural co-relationship is to be found amongst the eight steps of Patañjali's aṣṭāñga yoga (eight-fold path) ; each step individually and jointly contributes (*i*) to the removal of impurities and (*ii*) to dawning of discriminative knowledge in the individual. Perfection of āsana has similarly been credited with the overcoming of the dvandva (duality conditions) by Patañjali and even with the gaining of mental perfection by Gheraṇḍa and other later yogis. Patañjali and his commentator Vyāsa also refer to Kriyās and Prāṇāyāmas as the Citta Parikarmas means to purify the personality. It is in this light that we should view the yogi's approach to the education of the physical *i.e.*, "*Āsanam rajo hanti*", "*Āsanena bhavedrdham*", etc.

A pertinent question relative to culture of the body could be: which Body ? The body which we perceive or the subtler body within, which controls the gross body ? Behind the gross physical body lies the entire range of the nervous system that covers the tinniest muscle and our internal organs. In yoga, the physical body merely serves as an instrument of education of the *total* person—body, mind and spirit. So while we know the structure of the body and the functions of its various organs, we are still far behind in regard to the dynamics of the nervous system, co-related by bionergy through the specialised knowledge of which yogis have been able to gain control over all involuntary functions of the body, even to the point of suspended animation.

THEORIES REGARDING EDUCATION OF THE PHYSICAL

(a) *Contradictory theories :* The main objectives of education of the physical through yoga is maintenance and perfection of the structural and functional integrity of the body mechanism so as to help in the well-being of the personality-complex. We could not, therefore, subscribe to the many ill-conceived and biased theories which seek to explain the value of yoga education of the physical *e.g.*, the theories of the physiologist, D. Mateyev, or of Freman and others. The emphasis here is more on the muscular system *e.g.*, Dr. Mateyev believes in Isometric contraction. He states : "Isometric forceful contraction of the muscles produces a pronounced physiological effect on the structural formation and perfection of the muscles, bones, joints, inner organs (heart, lungs, etc.) and the nervous system, because they call for considerable nervous strain and concentration. The final effort of the nervous system and the macular groups is affected on the one hand by a single static forceful isometric contraction, and on the other, by a substantial extension of the contracted muscles, and limbs. Through these extensions, the proprioreceptors situated in the muscles and the sinuses are stimulated and become sources of high affarent impulses towards the central nervous system and more particularly towards the cortex of the brain."

Dr. Mateyev goes on to refute relaxed techniques of doing āsana thus : "Incorrect are the instructions of some of the modern disciples of yoga that Haṭhayoga exercises should be performed without any effort and fatigue." Dr. Vinekar contradicts such a theory when he states : "Queerly enough for the general public and usual āsana experts who ask of the students . . . . lot of effort into āsanas, it has been specifically laid down by Patañjali that these results can best be achieved by slackening of efforts *i.e.*, if the āsanas are performed in a relaxed way. Effort signifies an activity of the higher centre and we here specifically avoid it in order to allow a free play to the lower centre." Vinekar thus explained the rationale behind most of the queer postural-patterns resembling animal form and also reiterated the reason why there should be a slackening of effort in the performance. His argument goes on: "The neuromuscular or motor system has a dual nature—phasic and tonic. Of these two, the phasic component is more obvious, and more easily observable, The movements of the eyeballs, the swinging of the arms, or the movement of the legs when walking are all phasic reactions; but it is the tonic reaction which not only forms the background for phasic reaction, but also sustains or inhibits it. The introceptive-tonic mechanism does not impinge on the conscious. In general, the extroceptive impulses excite the phasic reactions (which are passing) while the introceptive impulses regulate the tonic reactions.

It is important to remember that while the phasic movement is momentary, involving a group of muscles, the introceptive tonic mechanism is continuous and diffuse and provides at all times the means by which phasic movements are possible."

As a corrollary to the above, it should be stated that the disturbance in the tonic rhythm is largely due to the faulty inhibitive effect of the higher centre. In order to re-establish the harmony of the tonic rhythmicity, one has to arrange it in such a way that the inhibitory control of the higher centre over the lower integrating centre is slackened. The postural patterns adopted to give a free scope to the lower centres are generally abnormal and are found to release these centres from the inhibitory control of the higher centres.

We have in the above two theories an illustration of how the modern materialistic scientists approach āsanas from two contradictory points of view. We would prefer to leave aside such modern theories that confuse more than they explain.

(*To be continued*)

ĀYURVEDA AND DIET*

by PANDIT SHIV SHARMA

I HAVE been asked to speak on Āyurveda and diet and also to show how Yoga and Āyurveda are connected. Well, it would be difficult for me to disconnect Yoga and Āyurveda! The goals of Āyurveda and Yoga are very akin.

I will relate to you three stories :—

The first is of Gandhiji and J. C. Kumarappa both of whom wrote for newspapers. A reader remarked to Gandhiji that though some of his thoughts were very reactionary and strong they were always conveyed in a soft language, but Mr. J. C. Kumarappa who also had some strong thoughts were conveyed in equally strong language. Gandhiji quickly replied that the violent language used by Kumarappa could perhaps be explained by the Madras dietary which is always so full of chillies !

The next srtoy is about Shri Vinoba Bhave. Once a doctor observed Vinobaji's eating practices and pronounced that the diet he consumed was inadequate caloriewise for a person of his stature and build. He calculated that he consumed 1100 calories only whereas he should be taking atleast 3000 calories according to his calculations. Yet he had noticed that others who did consume approximately 3000 calories could not keep pace with Vinobaji while traversing from village to village on foot for over ten miles.

The third story is the famous one of Roomi about the elephant who was brought before several blind men to be examined. The part nearest to each blind man was felt and examined. One declared that the elephant is like a fat column for he was touching the leg. The next who was feeling the ear said, no, it is like a fan. The third who was closest to the trunk said that it is a long tube. And so the argument continued. This illustrates how we, in our shortsighted observations about many things, fail to observe all phenomena in their totality.

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* Summary of the lecture delivered by Pandit Shiv Sharma on 6th May 1972 at The Yoga Institute for the Yoga Education Course trainees on Āyurveda and Diet.

Yoga and Āyurveda differ in this aspect from modern sciences, for they fail to see problems in their totality. To illustrate the point, modern nuritionists, while talking about food classify this into aspects of proteins, carbohydrates, fats, minerals, vitamins and then they have no words left further—further talking about foods. This can be compared to taking journey from Simla to Bombay. There is but one route that can be taken while travelling by train. In contrast while travelling from Delhi there are a variety of routes that may be taken. Āyurveda is like this journey from Delhi. For while talking about food each person is unique. Thus if a *vaid* (physician) is going to prescribe a diet for an individual, he will not be satisfied by saying so much proteins or calories, but he will have to ask in detail the history of the individual. The questions would be asked about the country of the person, the climate the season he wishes the diet for, the age, the constitution of the individual, the constitution of the family, his profession and countless other factors would play their part in prescribing the diet.

There is an old nursery rhyme that runs "What are little girls made of? Sugar and spice and all that's nice. . ." Though that brings a smile to our lips, it is partially true. In the little girl there is about 6 ounces of sugar. Enough iron to make a two inch nail, enough chlorine to disinfect a swimming pool. Enough phosporous for about 20 thousand match sticks—but there is no spice. While doing such analysis of different people, it is found that there is difference due to temperaments and this, in degree, depends on the diet of the individual.

Proteins, carbohydrates, fats build the human body but they cannot build the human being—that is above flesh and bone. There are certain types of diet conducive to higher thinking. *Rajas* and *tamas* are called *dosha*, *sattva* is very pure intelligence and its purity cannot be called a dosha. From the food that we ingest, there are areas that go for the formation of the mind, some of it goes for the formation of the body, and there is some which is thrown out. The sattvic diet goes for the formation of the mind, that is, the essence of food is for the mind and the rest of it for the body.

Disease is defined in the Āyurvedic texts as, "*dukha samyoga.*" Dukha is pain or jealousy, discomfort at not being able to sleep, hunger or pangs of conscience and variety of other emotions. Samyoga means union with unpleasantness. Harmonious contact between body, mind and soul constitutes an easy life ; an uneasy union of the three constitutes disease. Thus the diseases in āyurveda have been made in the following classifications :—

i. Yantric—cuts, bites abrassions things which might need surgical therapy.

ii. Shariric—internal infections may also be included in these, and if immunity to the organism is not present inside the individual's body, the person contracts the infection.

iii. Manasic—which may be resulting from the person's mental and emotional life and may be caused by lies, jealousy, avarice, greed, etc.

iv. Svabhavic—natural phenomena taking unnatural turns, *e.g.* thirst is natural but the thirst of shock is unnatural. Hunger is natural in the absence of food at a long interval but the hunger of hyperacidity is unnatural.

What is therapy ? The ancients have said that "Nothing exists in the realm of thought or existence that is not therapy." This defination was rediculed by a person by saying if that is true you are a therapy, or am I a therapy? I told her about the hormone adrenalin in the body, which can be secreted with the phenomena of anger or *rāga.* At the mention of certain names or acquaintence of certain people adrenalin is quickly secreted thus converting a hormone into an emotion in the individual in a certain circumstance.

Once Charaka was asked, "From where do diseases come, what is their control ? How do we control the diseases of the mind. How should we control them that they do not occur again ? "

"Disease is the vitiation of the intelligence, and the subject of our senses. When our senses are disused or used incorrectly disease may occur. When the factors of the mind and the senses are used correctly, when you conquer defects of the body and mind, when all noble actions are done that is the basic of happiness, and disease does not occur."

To remain fit, diet is not the only essential. Your mind has to be conditioned. Living by the principles of Yama Niyam will allay disease.

The treatment of disease in āyurveda is on the following lines :

Aushadha, *anna*, *vihar*.

Aushadha is a medicine which gives health but does not introduce any other disease while giving the treatment. True medicine only benefits, never harms. *If a medicine lays a foundation for another disease, it is not a medicine.* When a medicine is improperly given, it ceases to be a medicine.

Anna-Dietary.

Thus diet is an intimate part of the therapeutic regimen. The diet given to one person may not be ideal for another as his personality and profession or his constitution may be entirely different.

Vihar-Practices. The yamas niyamas, asanas may be included in this vast area. Various types of kriyas, enemas, massages baths packs, poultices also included.

Charak said, "What I have stated in the forms of principles will not change with the passage of time."

Persons with sedentary habits and with a great deal of mental work need to take a light diet but foods which go to make the nervous system work better.

(*To be continued*)

IN SEARCH OF MYSTICS, EDUCATIONISTS AND SCHOLARS

by VIJAYADEVA YOGENDRA

" I HAVE come here to meet the educationists, philosophers and cultural leaders", this is what I said to a gentleman at a well-known cultural and spiritual centre, while I was in Madras to which he replied, "my sincere condolences" and I replied back," I am not a pessimist like you."

This is what I felt represents the cultural and spiritual climate of India, its scholars, philosophers and educationists. I have sensed and felt and have been concerned at this unfortunate attitude amongst some of our leaders in cultural and spiritual life.

It is alright for a country to feel despondent at its political, social or economic climate, but when its cultural and spiritual leaders feel despondent, disheartened and diffident, it is suicidal for the community at large. I have quite often felt that the merits and demerits of the cultural and spiritual leaders, their examples or lack of them seem to react tremendously on the general approach of their society. I also believe that when a young generation, a growing community does not have in its teachers, educators, spiritual heads and other leaders a quality of life and cannot see in them an example of what is most crucially important and desirable, then that society of young people becomes, frustrated, loses hope, patience, tolerance and lack even love.

I do believe and hope that what I have seen and heard represents a very small minority. Athough, at the same time, I must admit that I have met the more younger members of the community among the scholars and educationists who are hopeful, enthusiastic and full of initiative and ideas.

Having lived overseas in Australia for over a decade, I remain more than convinced that the search of man should turn more inward than outward for if people in the western countries who have developed machine, technology and industrialisation and have created an affluent society, such materialism has not really found either peace or happiness, then there is something wrong with materialism.

My reason for visiting India was to meet the more learned and experienced souls who have capacity to guide and inspire the people in Australia who are looking for explanations and guidance. It is a work that cannot be done by one individual nor, in my opinion, needs be built around one personality, but around many people, many ideas in many directions in helping and creating a total man. I have been in the north to Delhi, Chandigarh, Allahabad, Aligarh and other parts and have stayed for a short time in Delhi itself. I have travelled to Nagpur, etc. In south, I have gone upto Hyderabad, Madras and Secunderabad and during my little stay, I have been able to talk to scholars of eminence, spiritual leaders and educationists and it was my good fortune that I could attend the International Sanskrit Conference, the Indian Philosophical Conference and to be at the Maharashtra Yoga Conference.

All these meetings and our discussions guided me to one thing and that was that man is ever anxious to learn that he should find himself an honest urge to progress under the guidance and the knowledge that comes. I have also seen in this country an attraction to affluence and materialism and I regret this, as it seems to combine with lack of higher interest. This, no doubt, will create a society full of neurotics, psychotics and desperadoes as we see in America. If we cannot learn from the American lesson as to what can happen to an over-indulgent, sensated and materialistic society, then we truly have failed to realise man's potential and his divine nature. I feel proud of my Australian students specially my workers who have offered so much and asked so little.

Before I conclude, I would like to sound a note of warning to my colleagues in the field of Yoga who are sharing the responsibility of guiding the community in their pursuit of disheartedness that if they were to continue squabbling, misunderstanding, patronising, seeking favours in vulnerising Yoga, then surely posterity will condemn them for their lack of genuine interest of the human race. I do hope that in times to come these yoga exponents would forget their individualism and egoism and mix and share their love with their colleagues in the field with the public at large. I must be forgiven my arrogance of being so hard, but I do believe that if West is to be guided from its present state of spiritual vacuum, then genuine spiritual leaders should make every effort to give them faith and hope. Therefore, I do very strongly recommend that they join their efforts, overlook their differences and co-ordinate for the greater good for now and the future.

I would like to take this opportunity of expressing my deepest respect and love to the Founder, my father, for his continued guidance and his blessing to our work in Australia. I also would like to extend to my mother and Dr. Jayadeva my love for their tolerance to my independent approach and to all my co-workers and friends, I would like to share my love and hope.

SUGGESTIONS FOR STUDENTS JOINING THE INSTITUTE

by BARRIE DYKES

The following is directed especially towards those who possess a desire to further their interest in the ancient science of Yoga:

The Yoga Institute of Santa Cruz, has since its inception in 1918, maintained a policy of upholding the teachings of classic yoga as systematised by the ancient sage, Patanjali, at around 200 B.C. This *astanga* yoga or eight-fold path is imparted in all its aspects by the teachers at the Institute.

Anyone desirous of study at the Institute should be made aware that no special emphasis is placed on the physical or postural aspect of yoga dealing with *asanas*, etc. Nor is there any ritualistic methods of *mantras*, chanting or wearing apparel used in the teachings of yoga. The necessary asanas are of course a distinct part of astanga yoga and are taught to all students without leaning towards acrobatics. Classic yoga is primarily a complete system which, when correctly followed by any student, will lead to a thoroughly integrated personality, elevating the devotee in all spheres of life—physically, mentally, intellectually, morally, and spiritually, etc.

Before pursuing the path of classic yoga, it would be of course advisable that anyone should have a background knowledge and some study of yoga, should be completely aware of his or her motivation in life and be prepared to undergo extensive self-study through psychosomatic practices and introspection during training. Behaviour, of course, would be of a yogic nature and stimulants such as drugs and alcohol are definitely not permitted.

Owing to frequent disappointments experienced in the past, only those foreign students, either known by the Institute or recommended by the authorized teachers previously trained at the Institute, are generally accepted for the six-month course. The Institute, however, regrets any disappointment experienced by the sincere seeker of yoga who finds himself restricted by the afore-mentioned principles which have been found unavoidable in the recent past. Some exceptions after scrutiny might be possible.

In the event of acceptance of admission by The Yoga Institute, the following information will prove useful.

(1) Six-month trainees may commence on the 1st day of any month since the course is designed in separate monthly stages.

(2) Fees for living accommodation including tution will be Rs. 110 weekly.

(3) Food will be supplied and prepared by the individual.

(4) Comprehensive information regarding the personal background, expectations, ambitions and motivations, etc. of the student should be directed to the authorities of the Institute and all information needless to say will be kept confidential.

YOGA BHAVAN

The first ever Yoga Bhavan (*Home of Yoga*) in modern India is being constructed under the auspices of The Yoga Institute with a very definite purpose. It is to preserve the traditional and classic purity of Yoga while promoting both its ideology and technology for the benefit of humanity.

The Yoga Bhavan as such is to serve as an International Yoga Forum for national and international coöperation and service. It proposes to provide multi-purpose Hall, a Central Reference Library, a Cell for the Board of Yoga residence for active yoga workers, earnest students and patients, besides housing various other departments which are to sustain the international activities so far undertaken by this pioneer Institute some 53 years ago.

In keeping with its dignity and its programme of slow but steady growth, The Yoga Institute prefers to maintain a self-reliant and self-respecting attitude due to Yoga. It therefore does not depend on governmental aid or even on large public charities for expansion of its activities. It relies more on its own students, teachers and patients throughout the world who have benefited through its services. It is expected that they will coöperate in upholding these ideals of the Institute through the Yoga Bhavan by translating their sympathy through action. Your contribution to the cause of the Yoga Bhavan may be sent by a cheque drawn in favour of The Yoga Institute, Santa Cruz, Bombay-55, *under registered cover* or it may be handed over to the Secretary in person where possible.

Individual acknowledgements being not possible, we hereby acknowledge with thanks the voluntary donations received from the following members upto 1st April 1972 at The Yoga Institute towards the construction of *Yoga Bhavan*:—

		Rs. P.
1.	Sri Krishnan R. Iyengar	75·00
2.	Mrs. Carol M. Frank	44·00
3.	Sri B. D. Wadekar	50·00
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YOGA EDUCATION

Ideology

Yoga Essays: The clarification of the basic yoga ideology reoriented to sociological purposes. *First Edn.* Rs. 7·50; 15s.; $2·00.

Facts about Yoga: A panoramic perspective of yoga idealism and realism covering a variety of topical controversies. *First Edn.* Rs. 10; £ 1.0.0; $ 3.00.

Yoga in Modern Life: This symposium contains holistic approach to Yoga by international scholars and scientists. *First Edn.* Rs. 20; 35s.; $ 5.00.

Journal of The Yoga Institute: First issued in 1933, this monthly treats of yoga ideology and technology. Vols. VII to XVI are still available. Each volume Rs. 8; 15s.; $ 2·00.

Technology

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Yoga Personal Hygiene, Vols. I and II: A classic on yoga technology based on ancient yoga texts for care of the internal organs in light of hygiene and preventive medicine. *Fourteenth Reprint.* Rs. 10; £ 1·0·0; $ 3·00.

Other Aids

Yoga Better Living Course: This abridged edition of the Yoga Teachers Manual shows how to conduct yoga courses. Rs. 2; 5s.; $ 1·00.

Wall Posters: A series of nine wall posters for classroom or exhibition for correct approach and promotion of Yoga. Rs. 10; £1.0.0; $ 3.00.

Film Slides: (i) Better Living 38 slides for projecting facts about and need of Yoga to modern man. Rs. 120; £ 8·0.0; $30·00. (ii) Model Yoga Centre in black and white showing how a yoga centre should be conducted, in 40 slides. Rs. 100; £ 6.10.0; $25.00. (iii) Eight-fold path of Yoga showing the various steps of Yoga, their sequence and importance as a way of life. 14 slides. Rs. 30; £2.0.0; $6.00.

THE YOGA INSTITUTE
Santa Cruz, BOMBAY-55.

● ....ACTIVITIES OF THE YOGA INSTITUTE OF SANTA CRUZ, INDIA

RESEARCH

● As a recognised Research Institute, scholars are accepted for academic, scientific, and educational researches on Yoga. Scholars are placed under competent guides with library and laboratory facilities after their Certificate Course, for a period of one year. On the acceptance of their thesis, they are declared eligible for the membership of the Academy.

ACADEMY

● As a recognized special Training Institute of Yoga, the Academy provides for (*i*) P. C. Y. course of 21 days; (*ii*) C. Y. Ed. special six-month training course, and (*iii*) Teacher-Member of the Academy. The last course is open to men and women who have passed their intermediate examination or are in a position to conduct yoga centres in their areas. The course provides for theoretical and practical instruction in various aspects of yoga education. Hostel facilities available for both men and women.

HOSPITAL

● The Institute maintains a highly specialized clinic and hospital for treatment of refractory cases under qualified medical practitioners. Apply for indoor and outdoor fees. General yoga class for minor ailments. Free beds will be available when the Government or others provide for the same.

CULTURE

● The Yoga Extension Service conducts yoga classes both for men and women at the headquarters and at other centres. Trained teachers of Yoga are also provided by the Yoga Extension Service for conducting yoga classes.

The Institute conducts Yoga Education Weeks, Exhibitions, Lectures, Symposia, Documentary Film shows, Visual Education with Lantern slides, etc. Special arrangements are made for visitors and tourists by prior intimation, one day in advance, to acquaint them with the various aspects of Yoga Education.

PUBLICATIONS

● The Institute publishes books on Yoga in Library and Pocket editions. Of the two dozen titles so far published only six are at present available, viz. *Yoga Āsanas Simplified*, *Yoga Hygiene Simplified*, *Haṭha Yoga Simplified*, *Yoga Simplified for Women*, *Yoga Essays*, and *Facts about Yoga*. The annual subscription to the *Journal of The Yoga Institute* is Rs. 10; £1.00; $3.00 payable in advance.

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YOGA

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Editor : **Jayadeva Yogendra, M.A., Ph.D.**

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FREE THINKING

Twenty-Four years ago when this journal started there were no hippies with nose ring and anklets, native or foreign. Nor was there a whole lot of things. There was not so much black money nor so much corruption. So many things have changed. Money-lenders have become entrepreneurs. Blatant capitalists have become converted to the socialist pattern and ardent socialists have held up the profit motive as the best boost to the higher standard of life. Maps have changed. New countries have emerged along with new demagogues with their new rhetoric and new economics. A few years before independence Gandhiji said of the British that they had a Rolls-Royce administration in a bullock-cart economy. Today we still have a bullock cart economy but the administration goes Boeing.

At that time we were seeking a nuclear free and disarmed world where resources could be used to improve the quality of life. Today most people want India to go nuclear. Gandhiji, it may be recalled, was killed twenty-four years ago. He was a real man, not the myth that he has been converted to in these times.

The French have a saying that the more it changes the more it remains the same. Is that so? Bhang and opium, once used only by sadhus, have reached the campuses, and psychedelic dreams beyond Freudian analysis are a common experience. Long hair and sideburns have come along with the generation gap and sex permissiveness. Economists no longer talk of bringing about structural changes in society but of the iron law of economics. Politicians no longer have visions of the future but think in terms of parameters. Not even the framers of election manifestoes believe that these promises will be carried out.

The point of all these changes is that at last as a people we have arrived. We are no longer the star-gazers dreaming impossible dreams, but hard-eyed realists. Prohibition and khadi were Gandhian fads and we have given up the way of cranks. The simple life is a needless inhibition of the senses. Where is the need for high thinking when imported computers will do that for you? We have become modern. We must have our own armaments market, our own environmental pollution, our own traffic jams, our own crimes of violence and sex and our very own blue films.

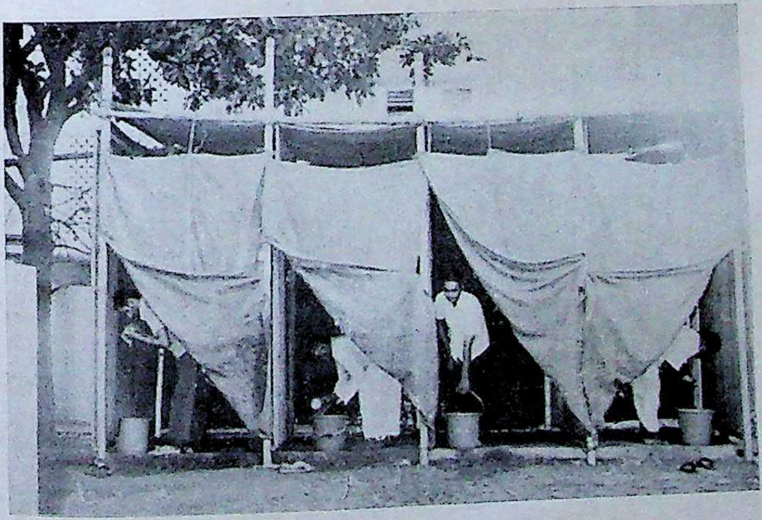
The West has overcome Asia again, more effectively than the Clives and Wellesleys with their guns. *The cultural invasion is complete and our surrender complete and unconditional. Our responses, attitudes, fears, excitements, despair are all derived from the West.* When Gunnar Myrdal opens his umbrella, you can be sure it will rain in Delhi. When Galbraith mutters, Yojana Bhavan quakes. When the Beatles break up there are tears in the girls' hostels here.

We are of course in good company. Where is Japan with her bushido and the national essence? In a business man's briefcase. What are the thoughts of Mao-Tse-tung? To make China another powerful military industrial nation. Where are the Arabs? Buying arms, in the name of Allah. All, all pale imitations of the West. Woggery has become the thing, no longer despised but held up as the highest perfection, the *summum bonum* of existence.

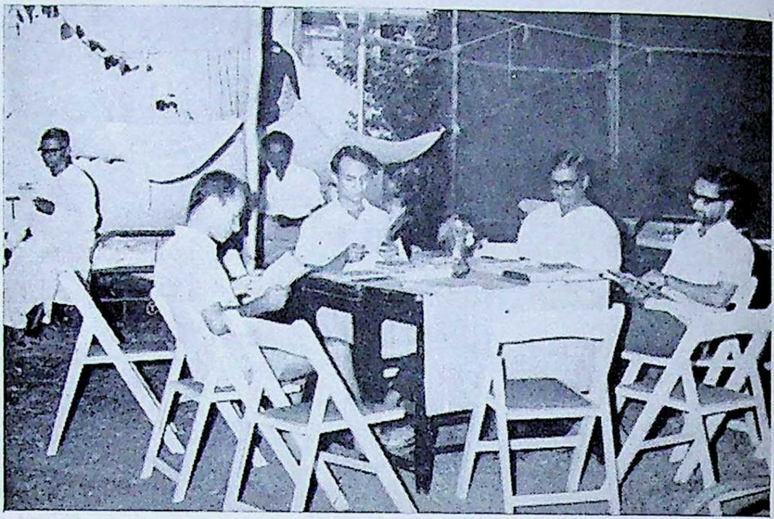
As a measure of achievement, it is great that in a mere twenty-four years, we have chucked all our inheritance, our idealism, our national essence in exchange for see through blouses and leather jerkins. Whether it is fair barter we have no time to think. All our time and energy is taken with finding out what is current fashion out there in London, Paris or Washington. And we shall imitate that in our twenty-fifth year. That's a promise.

(Courtesy *Sankar's Annual 1972*)

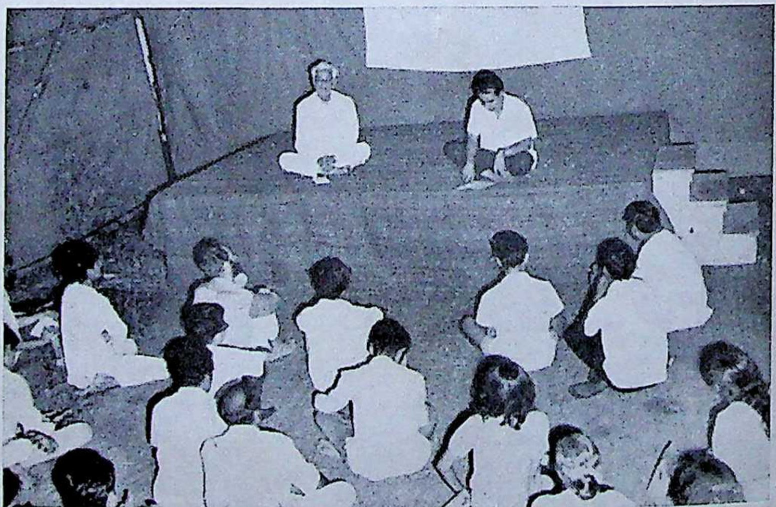
The trainees of the 15-day residential Yoga Camp who have come from various parts of India and one from Austria. In the centre is Smt. Sita Devi.



The improvised outdoor bathrooms called for total self-help and major adjustments for those accustomed to modern living.



The large and open reading room-cum-library in natural surrounding provided leisurely get-to-gether and recreation.



The group in session seriously discussing the relevancy of Yoga in modern times.

ĀYURVEDA AND DIET*

by PANDIT SHIV SHARMA

(*Continued from p. 154*)

IN some of Charak's works different chapters are given to different characters and personalities. In the chapter that treats of the postponement of old age and building a calm and contented outlook to life, certain foods are mentioned and all of them are vegetarian foods. Milk, and milk products, wheat and other cereals, vegetables and fruits. In another chapter where people who want to build brawn at the cost of the finer aspects of life, all types of meats and flesh products are mentioned.

Too much emphasis on "*norms*" and charts and tables can be harmful is shown in the book *A Doctor Digresses* by Keneth Walker.

He quotes an example of an experiment conducted in a rural locality who were a happy lot but not too concious of the so-called health "norms."

He opened a health clinic which had on its walls many posters of height, weight, pulse rate, blood pressure, caloric intake and other charts of "Norms." After several months when he visited the area, he noticed to his horror a definite change in the simple happy country folk. Every one had become overly preoccupied by their health and worried because their weight or their pulse rate did not tally with the charts.

The point is that Nature can make norms for all of us and each one is a unique human being.

A man should eat 1/3rd of his full capacity and leave the rest for gas formation and water. "A man lives on the one third that he eats, on the remaining two thirds, the doctor lives."

Āyurveda holds that the food that one eats or buys, should be bought from the money earned by honest practices and by the sweat of one's own brow.

* The above summary on Āyurvedic diet is by Mrs. A. N. Desai.

There are limitations in āyurveda as the science of medicine is never complete. The entire world consists of teachers for the wise, and enemies for the fools. *Āyurveda hands over its case to Yoga at the stages of psychoanalytical and spiritual levels.*

Do not make your health or your diet a fetish ; but do not neglect your body and mind. The less a man can step out of himself, the closer he is to the animals, the more he can be unselfish and interested in others, the more he elevates himself.

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Letters

"I HAVE found through personal experience as well as by observation of others that arrest, trial and imprisonment can be a traumatic experience that leaves one in a state of shock, and I feel that it is very important as to just *what influences one is exposed to* when recovering from this state. It would be so very easy to let oneself go and adopt a devil-may-care attitude towards everything as a defence against being hurt any further by circumstances over which you have no control. The alternative seems to be a practically paranoic hatred of authority and society in general. We have both types here; some men retire into a shell of protective indifference and they live as mechanical robots, while the others spend their time dreaming of what they could do to certain people if only they had them in their power for even a short time. I know that *exposure to yoga alone can help* all these people—as when I came here I myself was one of the latter type.

"I had come to accept it as a fact that nobody gave a damn about us here, apart from our families and personal friends, and it was a very pleasant surprise to find that *there are actually many good people who give some thought to us*. I think it was this that first gave me encouragement to wish to remain a part of the society I had despised. Since that time over the years, I have grown to love Vijaydev and his band of senior students whom I see so often. I now know that as long as there is a percentage of people like them left in the world, then I will do my very best to take my place with them . . . If the members of the Yoga Education Centre have achieved their interest in others and humanitarian approach through Yoga, then *this is something the world needs a lot more of right now* . . . While I can't *yet* accept all aspects of the yoga philosophy as being obviously right, the points mentioned above have led me to seriously hope that one day I shall be able to grasp *all the principles of yoga without reservation*, and some day I will achieve an inner peace."

H. M. Pentridge Prison, Coburg
Australia

GRAHAM B. ODY
Vice-President, Pentridge
Yoga Society

YOGA

THE MONTHLY JOURNAL
OF THE YOGA INSTITUTE
OF SANTA CRUZ, INDIA

Editor : **Jayadeva Yogendra, M.A., Ph.D.**

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SENSE OF DUTY

by SHRI YOGENDRA

THE word *dharma* is pregnant with many significant definitions and interpretations. For example, it means many things more than these : duty, obligation, responsibility, merit, religion, code of conduct, ordinance, custom, equity, nature, sacrifice, virtue etc. Related to the technology of yoga, among other things associated with its ideology, *dharma* is basically referred to as one of the major motivations (*purūṣārtha*). It has been intentionally placed first because life itself begins with *dharma*, *i.e.* the first awareness of biologic responsibilities. The new-born child cries for air and nutrition before any other *purūṣārtha* (activity towards principle objects of existence). Life continues to exist so long as the duties for existence are fulfilled and when *dharma* fails at the biologic level, life ceases to exist.

In the context of yoga, especially in relation to major motivations, dharma would imply responsibilities and obligations whether natural or implied of an individual. This may be interpreted or graded in various ways such as (*i*) existential, (*ii*) obligatory, (*iii*) social, (*iv*) contractual and (*v*) self-imposed etc. All interpretations of suchlike responsibilities and obligations have been symbolized in a single word *dharma*. It is for this reason that the ancient spiritual, moral, social and other teachers, including the yogis, have emphasized the need for the due performance of one's duties (*dharma*). It is evident that if each individual scrupulously follows his own duties and fulfils his obligations and responsibilities to the best of his abilities, this world could be a heaven.

Is it impertinent to enquire whether all the evils of the world could be attributed to lack of *dharma* for certainly this world is not a very happy place? It is also evident that many living at an animal level often lack sense of duty—the increasing stress and strain of life to wit. It is a fact that whenever one fails in the due performance of his duty, it is not only he who suffers but also others. Yoga has fully recognized the effect of dharma at the individual and also at the social level. It has therefore been one of its purpose to make the individual conscious of his dharma to himself and to all others. Yoga first imparts certain principles as guidelines of dharma for the individual and helps him through its technology to enable him to perform his duty skilfully and efficiently. In this sense, even *kaivalya* becomes a part of one's duty.

With snowballing love for leisure and pleasure, the sense of duty in modern life is getting so blurred that nobody is ashamed of himself for failing in his duty. Yoga tries to set the matter right by first awakening a sense of duty in man through habituation to social sanity. The implications of his personal and social behaviour are ingrafted till his sense of duty is roused when only he is fit for humane living. This should be his first lesson in education instead of one, two, three and a b c which only supplies him his bread and not the key to way of life. The primary duty of education is to awaken a sense of duty in each man and to supply him technique to perform it creditably. Modern education can borrow much from yoga to save it from perversity and ruin. This can be done by laying emphasis on dharma in education as it was done in the ancient past in India when society as a result was at peace, each one performing his duty honourably without the need for supervision and the jargon of contractual laws. Duty cannot be forced by law, society or religion; it has to be roused and allowed to grow from within. This is primarily the responsibility of the educationists at home, at school and in the community. Neither democracy nor socialism is likely to help the people to improve total life, when education in *dharma* remains neglected. Science and technology will be at cross purposes so long as the sense of duty in each man is not well stabliized.

ETHICS OF COMPROMISE

All through history, a problem that has puzzled moralists is that of principle *versus* opportunism in the field of action. The problem does not arise to the pure conceptualist. It is the man who is engaged in practically working out the theory that is faced with obstacles. Every one who pleads for some reform in politics or economics or social practice is sure to meet with opposition in one quarter or another ; and it will not do for him to say that the opposition is all selfish or ignorant. Such an argument may not firstly be fair and reasonable. Secondly that cannot weaken the opposition and, may on the other hand, stiffen opposition. And, if the volume of opposition is large and persistent and strong, what should the reformer do to save his cause from complete defeat ? In such a difficult situation, would he not be prepared to sacrifice a part of his demand in order to save another part of it ? Would he not postpone a part so as to secure the present fulfilment of the other part ? *A partial success rather than the risk of total failure ;* this is the dilemma for the reformer faced with opposition, and in such a case *compromise seems a course advisable* at least as much as rigidity.

Upto this point in the argument, no ethical issue arises. The issue till now is only one of prudence and an honest assessment of the facts of the case. *Ethics does not rule out prudence.* It would seem to advise prudence and circumspection. An ethical issue is bound to arise when the moral character of either of the two parties is in question. Are you sure that the opponent is a worthy person ? Is his *motive* pure and unselfish ? Is he a man of honour ? Has he a record of fair and honest dealing ? If he is, a compromise entered into with him is as worthy of respect as any judgement of man can be. But, when the moral sensibilities of the two are dissimilar and when their ethical standards are at variance with each other, compromise is bound to prove risky from the practical point of view as much as from the moral. It is not compromise that is bad ; but *it is compromise with a bad man that is bad.*

Mazzini had a string of harsh names for Cavour—Cavour and his party were trimmers, temporisers, materialists, tradesmen, opportunists and so on—all because they studied occasion and were apt to make a compromise for small gains. To Mazzini it was a case of the good being the enemy of the better—the smaller gain delaying the coming of the larger. However, Mazzini and Cavour stood, both alike, for the unification of Italy and her independence. Mazzini planned popular insurrection against the authority of Austria. Cavour relied on deploying such constitutional forces as he could lay hands on. Cavour was the Minister of the Kingdom of Piedmont and he sent his armies to Crimea to fight on the side of England and France, expecting that it would facilitate progress of Italy's unity and freedom. He won up to a point. But where is his achievement today? Where again is Mazzini's? *No country can rise higher than the character of its people.* Compromise or no compromise are alike of secondary significance compared with the moral backbone of the country.

But the question of rightness of compromise remains. The rightness of an act of compromise in practice depends not on its contents so much as on the integrity and moral character of the parties. If your man is one whose ethical perceptivity is such as commands your assent and whose motives are not tinged by any self-related considerations, the compromise is bound to prove one of common benefit. If in working, that compromise is found to be faulty or deficient, good sense will recommend a revision of terms to both alike. All trouble about compromise will arise when one of the parties is of the bad sort—a crafty man bent on promoting some self-interest and not particular as to the means he employs. This today has become a matter of much significance to the life of our country.

The earnest public worker in any field—the organiser of an institution, the promoter of any cause in social service or philanthropy, the manager of a school or a library—has to look for support or sustenance to a man of influence with government or a man known to be a free-handed giver. To a worker in civics or politics, alliance is indeed indispensable. But he must be careful about the company he chooses. If in his zeal for the cause he forgets the moral worth of the man whose help he seeks, the cause will stand to lose rather than gain. *Where a man of principle and a man known to be of no principle join together in the service of any cause, it is the man of principle that will get worsted.* The partner's poses and tricks will be too much for the plain, straight-forward man to cope up with. *Avoid the false man, even when the compromise is itself a good one. Falsehood is always poison.* Never flatter yourself that you are Lord Shiva, the poison digester.

(Courtesy *Public Affairs*)

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YOGIC VIEW ON CLINICAL DEATH*

THE yogi of the past, though a scientist in his own right, lacked the morbid curiosity of the moderner to go into a detailed understanding of all phenomenon unrelated to Man's spiritual evolution. In the scheme of the haṭhayogi, who works through the physical and the physiological, 'knowledge and experience of prāṇa and its complex dynamics, becomes the basis of his experiments on the physical, the psychological and the psychic, for a fuller development. He accepts the Upaniṣadic understanding of the mukhya-prāṇa where it is stated that human life ebbs away as soon as the mukhya-prāṇa leaves the body. In popular parlance too, the common expression for death is : loss of prāṇa. So, it is that the haṭhayogi is interested in what may be called bioelectronics and its relevance to life and death.

Now, as Shri Yogendraji has stated in his *Haṭhayoga Simplified:* He who has controlled prāṇa automatically gains control over the activities of the citta. In the like manner, he who has gained control over the activities of the citta acquires control over prāṇa. The search of the yogi probably led him to the mysteries of the higher and subtler plains of existence. This is an unexplored area so far as modern sciences are concerned.

We have some interesting instances quoted in recent works : (*i*) *Readers Digest* quotes David Snell on how it feels to die through an acute allergic reaction to penicillin. By nearly every clinical standard, an arresting of life did occur, says he. "Dimly for my external awareness was receding, I saw the doctor probing for a vein in the crook of my left hand. At that moment, the doctor later said, there was no pulse, no discernible pressure, movement or flow of blood. To surge of internal awareness -magnified, finely focused, brilliant. It is a progressive death. You feel the toes going first, then the feet, cell by cell, death churning them like waves washing the sand. Now the legs, the cells waking out . . . each cell flaming into a super-nova then gone . . . Now in restrospect I grope for this other thing. There was something, something that I felt or experienced or beheld at the very last instant . . . " (*ii*) Another incident was quoted by Sir Auckland Geddes in an address before the Royal Medical Society: The case was the experience of man who was brought back from the very portals of death by medical treatment. He was suffering from acute gastro-enterities . . . he developed symptoms of acute toxemia, pains, diarrhoea, collapse . . . but his consciousness was not dimmed in any way. On the contrary he realised that his consciousness was separating from another consciousness.

---

* A Summary of question-answer with a group of medical practitioners attending the Institute.

It, thus, seems that when the body energy is lowered beyond a certain point, inward consciousness becomes lucid and clear. There is much meaning also in the yogi's description of withdrawal of minor prāṇas step by step . As the prāṇas ascend, the lower limbs become as inert and cold as corpse; so also does every part of the body. . . this is because . . . the energy which supports the body as an organic whole is leaving its sphere. The process is reversed when the yogi returns to his normal state of consciousness after *samādhi* (tranceconsciousness). It then seems that the presence and movement of prāṇa has much to do in yoga with the ebbing away of life ; the former again has a close connection with *citta* (personality-complex). The yogi actually passes through the techniques of disintegration and total involution of prāṇa during death.

REACTION TO RESIDENTIAL CAMP*

"For the last fifteen days, we have been living within the precincts of The Yoga Institute in the manner of the *gurukul* of olden times, under the guidance of the Founder, mother and Dr. Jayadeva. The atmosphere of the Institute is so surcharged with spirit of yoga that we have left off some of our old habits without much effort so much so that we have not felt any desire of even going out of the Institute's compound-walls.

"Regular timings, a well-planned daily programme of work, proper diet and self-imposed discipline have shown us the way to obtain maximum benefit out of our body and mind. Asanas, pranayamas and some kriyas have taken care of our body ; talks, discussion and classes on specific subjects have affected our minds to the extent that we now realise that there is a higher level of consciousness, that spirit of man shall prevail over the mind, and that life has a purpose and a goal attainable only by hard work, discipline and self-improvement.

"The entire group has lived as friends, each one getting to know each other, fully co-operating with each other and setting a good example to each other. We have exchanged addresses and shall meet off and on, exchanging notes and ideas freely and honestly.

"We have resolved to keep up the practices taught to us, to improve ourselves in the light of what has been explained to us and to spread yoga by example and by teaching as per instructions given to us.

"For our own evaluation, we shall look forward to an opportunity to join the Institute and participate when the next camp is organised."

---

* This successful experiment in yoga education to evaluate (i) the benefit of residential study and (ii) classroom attendance has proved that the former is more fruitful. The consensus jointly signed by all the residential trainees as above is one such proof.

BETTER LIVING COURSES IN SOUTH INDIA

South India, which has preserved to this day an unbroken history from ancient times, is well known for keeping up the religious traditions, art, culture and customs of the vast continent with its various sects and forms of worship. It has also many famous shrines and places of pilgrimage having distinctive temple architecture and fresco arts of Indian antiquities. Each such temple has its own *itihas* and puranic stones to tell of the celestial worlds. Perhaps that way it satisfies the spiritual needs of the people, awakening them to divine consciousness. It is therefore not surprising that the 21-Day *Better Living* course conducted at Madras was sanctified by the traditional touch of the South.

The course was well organised by one of the past teachers of The Yoga Institute, Sri N. Krishnaswamy who was ably guided in this venture by H.H. Swami Venkateshawaranandaji, a well-wisher of the The Yoga Institute. Much of the ground work of initially creating interest in the study of yoga was done by Shri N. Krishnaswamy in his own circle. He had gone to Madras two years back and is the head of the quality control department of the well known Madras Rubber Factory. To many of the employees of the factory, he has been giving regular talks on the necessity and usefulness of yoga and, according to him, this practice-*cum*-theoretical course proved very timely. Suitable advertisement was given well in advance in the local papers and handbills printed, announcing the 21-Day Summer Course in Yoga starting from 15th May. A centrally located place—Wesley School—was fixed and its spacious hall was used to advantage for reading purpose, poster exhibition, etc. during the course.

The students were from all cross-sections of the society. There were 4 doctors including one Eye-specialist, 29 from service class, 7 businessmen, 11 engineers, 16 students, 2 chemists, 1 judge of the High Court, 1 journalist, 1 musician, 1 teacher, 1 unemployed and 3 retired. The age group ranges from 15 to 65. The classes were held from 6 to 8 in the morning and again 6 to 8 in the evening, divided into 4 batches. As usual the filling up of the admission form, physical check-up and special questionnaire were carried out both before and after the course to maintain complete record.

The inaugural function was held on 15h May in the evening with Chairman of the Madras Institute of Technology as the chief guest. The function started with prayer and music, followed by welcome speech by H. H. Sri Swami Venkateshwarananda. Shri N. Krishnaswamy read the report and the formation of Yoga Education Centre in Madras. The address by Kavi Maharashi Suddhananda Bharati was read out which says "The Yoga Institute in Bombay is a dynamic centre of Better Life through yoga for humanity ably maintained by Shri Yogendraji and Sita Devi who are its static and kinetic forces. They have a simplified course of asanas, pranayamas and rhythmic exercises that will do good for all. I have closely moved with them, lived and dined with them, and have often admired their serene harmony in conducting that busy beehive yoga centre of health-building activities. I am extremely glad that a camp is held in Madras under the auspices of that famous Institute. I welcome it as an active member of the All India Board of Yoga. I will be taking part in the grand Vedic Yajna in Allababad today, but my heart is with you all who have made such grand arrangements to popularise the syllabus in yoga chalked out by us—members of the All India Board of Yoga."

There were eminent speakers who participated in the function like Prof. (Smt.) Prema Panduragan, M.A. and Smt. Saraswati Rao of Yoga Prakrti Health Centre, Hyderabad, and H. H. Sanyasini Rohini Krishnananda. Then there were introductory talk on Yoga by Yogacharya Pt. Shambhunath. The programme ended with a 20-minute slide show on "*Better Living*". The chief guest was Sri. N. Murugesa Mudaliar—Retd. Secretary to Govt. of Madras and Special Advisor to late Chief Minister Dr. C. N. Anadurai. The exhibition was very nicely put up, well decorated and was much appreciated by one and all. The chief guest who declared open the exhibition and also attended the class has put his remarks about his impression: "I was privileged to declare open the Exhibition organised by The Yoga Institute, Santacruz, Bombay, as part of the yoga class organised in

Madras this summer (for 3 weeks from 15th May 1972) under the supervision of Pandit Shambunath. The yoga exercises taught in this course are eminently rational and carefully graded and I observed that they differed from the stereotyped courses given in some books. The teaching of asanas and pranayamas for example was more scientific and simple and designed to give the maximum benefits to beginners. The test of a useful yoga course must be that Sadhaks should continue them as part of their life afterwards. I attended the class conducted by Pandit Shambunath also and I found that the explanations and practical guidance were simple and useful. I am sure the trainees will benefit by the training and the theoretical and practical explanations given.

"I have always held that yoga must be simplified and less mysticised and taught by eminent masters to our young men in schools, colleges and professions and I was grateful that Yogendra Institute's approach exactly satisfied this need. We in Madras are grateful to Shri Yogendra, to Pandit Shambunath and to Mr. Krishnaswami for having organised this Exhibition and Class."

By the end of second week, a visit to his Holiness Sri Swami Venkateshwarananda Aarogya Ashram was arranged and a shawl was presented to Yogaacharya Pt. Shambunath by the Swamiji in an informal function.

During this time the Madras Station of All India Radio recorded an interview which was broadcasted on 29th May. In the 3rd week, Kavi Maharishi Sudhananda Bharathi, after his return from Allahabad, visited the class personally at Wesley School and addressed the students. The concluding programme—Yoga Gyana Yagna Purti—was held in his Yoga Samaj Ashram on 4th June. He presided and distributed certificates to the participants of the course.

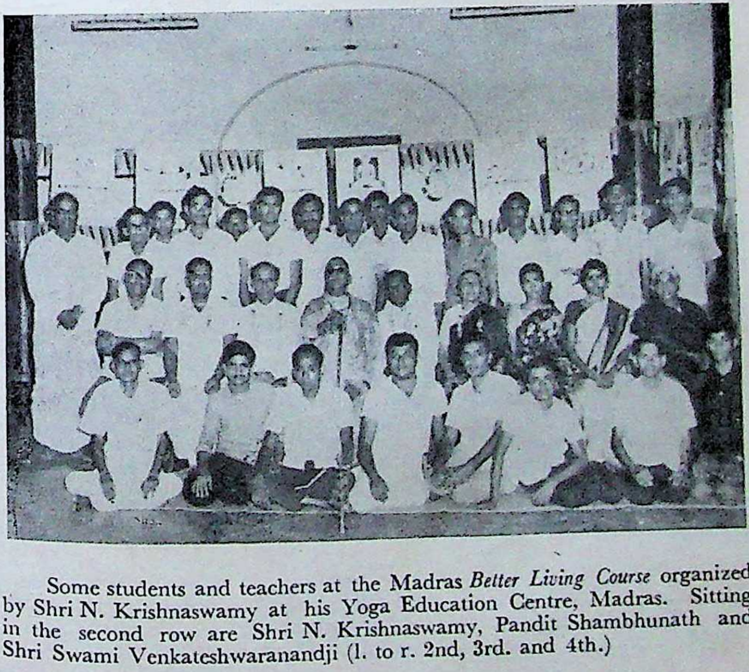
Gurudakshina was offered to Yogaacharya Pt. Shambunath by Sri N. Krishaswami on behalf of the students of Mdras Centre and also presentation of address by Shri K. M. George of Madras Rubber Factory. There were also presentation of Ponnadai (shawl) to Yogaacharya, H. H.Kavi Maharishi Sudhananda, H. H. Swami Venkateshwarananda and Sanyasini Rohini Krishananda by Shiromani K. Shyamala.

Most of the students then spoke about their impression and benefits derived from this short 21-Day *Better Living Course*. Even from the physical record, it is interesting to note an average increase of 13.7% in grip—the maximum increase in one case recorded was 45%. Out of 77 students, 39 have shown change in their weight for better, some from 1 lb. to 6 lbs. and there was average increase of .32″ in spinal stretch. Some of the written remarks of the students in appreciation of the course is worth reading as some of them had already undergone various yoga courses from other schools. They could therefore draw comparative analysis. They are of the opinion that the Better Living Yoga Course is more educative and the approach is integral, effecting the personality.

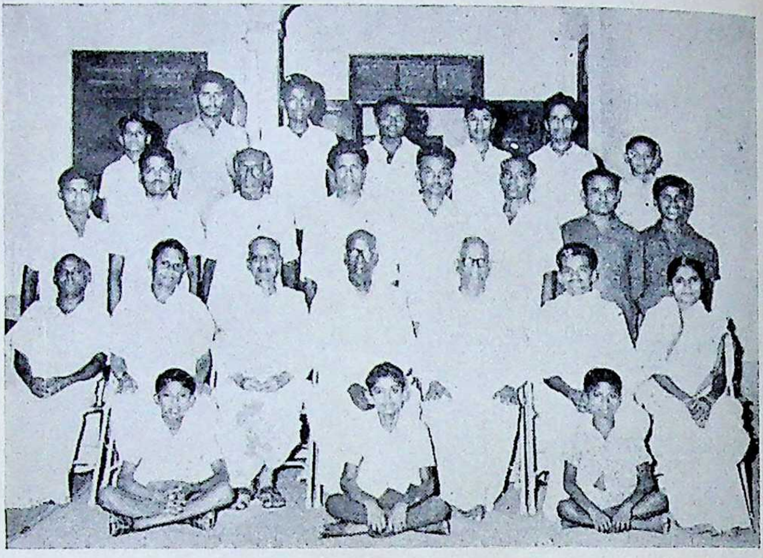
During the same period, the 21-day *Better Living* courses were also conducted both at Madurai and Coimbatore—the first at the headquarters of Gandhi Nidhi and the other at College of Gandhian Thought in Coimbatore. They were conducted by Shri U. Manickam, a trained teacher of The Yoga Institute. Dr. V. Venkatarao inaugurated the course, while the Vice-Chancellor of the Madurai University was the chief guest on the concluding day programme.

At Madurai 40 persons including 2 medical practitioners, and many social workers attended the course. Local newspapers and magazines covered the function. A booklet is envisaged for printing on the basis of the courses conducted as approved by the All India Board of Yoga.

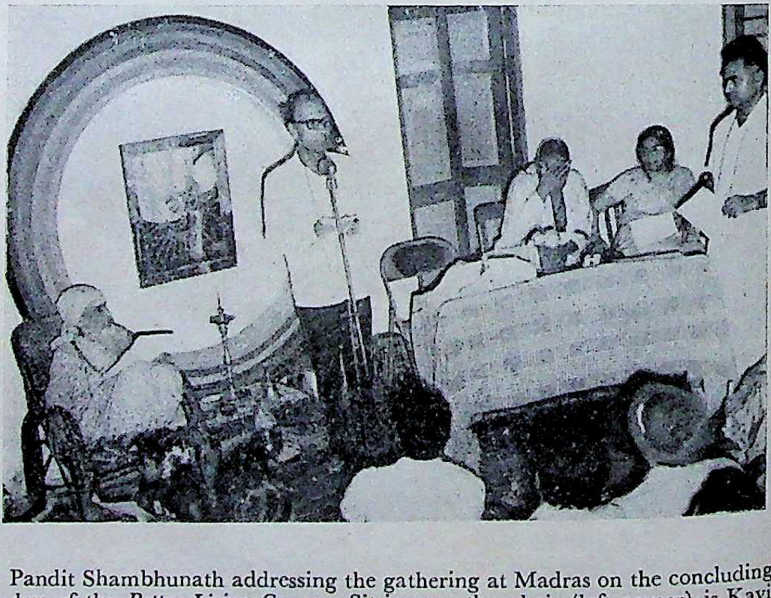
The Yoga Exhibition by The Yoga Institute at Madras was declared open by Shri N. Murugesa Mudaliar, adviser to the late CM, C. N. Annadurai. From l. to r. Shri N. Krishnaswamy, Pandit Shambhunath who conducted the course and put up the Exhibit, and Shri N. M. Mudaliar.



Some students and teachers at the Madras *Better Living Course* organized by Shri N. Krishnaswamy at his Yoga Education Centre, Madras. Sitting in the second row are Shri N. Krishnaswamy, Pandit Shambhunath and Shri Swami Venkateshwaranandji (l. to r. 2nd, 3rd. and 4th.)



At Madurai, Shri U. Manickam (second from right, on chair) conducted the 21-day *Better Living Course* organized by Gandhi Nilhi Board. Some of the students are to be seen in the photo.



Pandit Shambhunath addressing the gathering at Madras on the concluding day of the *Better Living Course*. Sitting on the chair (left corner) is Kavi Yogi Suddhananda Bharati of Yoga Samaj, Madras.

WHAT IS THIS SHAKING?*

by TONY CRISP

For some years, I have been studying the result of sponteneous shaking in human beings. For instance, Dr. Wilhelm Reich found that muscular blocks existed in many people. If these muscular tensions were dropped, the patient began to shake, often thus relieving early experiences of shock originally causing the tension. His later research led him to believe that we are bathed in a sea of cosmic energy which creates us. If tensions of body or mind block this energy working in us, disease results. Release of the energy from these blocks results in shaking, which clears the tensions and cures disease.

In the past, those in the Quaker religion, when they surrendered to God, experienced a similar shaking—this was why they called themselves Quakers. In America, another, sect arose called Shakers who also "shook before the Lord". Earlier than this Meomer found if people with illness relaxed as a group, many began to shake. This often led them to re-live past emotional shocks, and cured them of their illness. Modern hypnotherapy produces similar results.

In recent times, Pak Subuh of Indonesia experienced sponteneous movement when he surrendered to God. The force causing these movements he describes as a cosmic energy, which if man allows it to work on him gradually cleanes him of sin (karma) awakening divine consciousness in him, and initiating him into different levels of being.

Reich and the other's descriptions are like kundalini, and some individuals even re-live past lives under impact of the energy, yet I can find no mention of such a thing in India mysticism.

---

* The mumbo jumbo of recent writers on occultism, spiritism, mysticism, yoga etc. has confused this simple issue by plagiarising something they could not understand. In India, such shaking has been associated with the practices of prāṇāyāma through such terms as *kampana*, *ūtthāna*, etc. The release of the blocks has been referred to even in the early Upaniṣads as *granthibhedana*. The confused "*research*" re-statements are to be deprecated.—*Ed.*

WHY I WANT TO PROMOTE YOGA*

by SUMAN SETH

We live today in an age full of competitions and tensions. This is an age of reason, it is an age of science, it is an age of technology, it is an age of "man on the moon". It is an age where the combined forces of materialism and utilitarian rationalism have left the hearts of all men churning. So, what is the solution? *Yoga.* It is only through yoga that an integrated human evolution is possible—an evolution which explores man's potentials to the maximum be they physical, mental, moral or spiritual, an evolution which elevates him as master of his environments rather than their slave. Yoga is an unsurpassed process of self-education, sublimating man to divinity. Man is something more than a social animal; life is something more than just existence, more than an empty dream. Yoga helps us to realize this.

Every man wants happiness. He shuns pain. No one teaches us to seek happiness. It is in our inherent innate nature. But gratification of desires cannot bring real happiness. Happiness that you get from sensual objects is fleeting and transitory. It is like scratching the skin when you get itching. So while the modern, sophisticated man wastes away his life chasing an illusion of happiness, the yogi gets it from within. He is an embodiment of truth, wisdom and bliss. Can there be a better bargain in life?

To start with, Yoga bestows upon you the priceless gem of good health to prepare your body and mind for bigger things to come. I would like to illustrate this point with my own personal example. About 2 years back, I started having chronic stomach trouble. I went to my family doctor who treated me for a few days before he sent me to a specialist. I went through all sorts of tests, spent a lot of money, swallowed a number of pills but there was no improvement. When

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* The sixty-first Birth Anniversary of Smt. Sita Devi on 1st June 1972 was observed by the old students (ladies) of the Institute by inaugurating MAHILA YOGA SABHA (an organization of women for the promotion of Yoga) with a view to spread the message of yoga in the society. This is a summary of the talk given by Mrs. Suman Seth.

I asked the specialist what exactly was wrong with me, he could not tell me precisely but said "you take this new course of medicine." Still no improvement. So I went to an Ayurvedic doctor. Then I tried Homeopathy. Finally, I thought now that I have tried all the medicines, gone to the best doctors and still I am not cured. I should accept the fact that I am an invalid and will pass the rest of my life like that. This was really very depressing. I started losing weight and became dull and listless. I had heard about yoga a lot while I was in America sometime back. It was at the insistence of a friend that I joined The Yoga Institute more out of curiosity than faith; and incredible as it may seem just a few weeks of attendance cured me completely. I started bubbling with life and energy as before. This really opened my eyes, set me thinking. With a view to helping others in the same position that I was in, and believe me there are many, I started doing the instructors course in Yoga here.

Yoga is the golden mean between religion and science. Religion insisting on the existence of man through divine agency failed to understand the mundane, daily needs of man. Science on the other hand leaned so heavily on his mundane issues that it failed to keep any margin for what it did not know. Between the uncompromising ideologies of both, man was left dangling like a piece of cotton in the wind. Yoga as the science of man has resolved this difficulty by recognition of the ideologies of both, by demarcating their legitimate spheres, by balancing the mundane world, the known man, with the extramundane world, the unknown subconscious in man.

After saying all this, I would just like to add that yoga authorities are right when in describing the experiences of yoga, they say, "How can a virgin comprehend the conjugal happiness of a married woman"? So also only one who practises yoga knows how much it really means. I have benefited beyond words and, God willing, I will continue to propagate it till the last of my days.

YOGA BHAVAN

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The Yoga Bhavan as such is to serve as an International Yoga Forum for national and international coöperation and service. It proposes to provide multi-purpose Hall, a Central Reference Library, a Cell for the Board of Yoga residence for active yoga workers, earnest students and patients, besides housing various other departments which are to sustain the international activities so far undertaken by this pioneer Institute some 53 years ago.

In keeping with its dignity and its programme of slow but steady growth, The Yoga Institute prefers to maintain a self-reliant and self-respecting attitude due to Yoga. It therefore does not depend on governmental aid or even on large public charities for expansion of its activities. It relies more on its own students, teachers and patients throughout the world who have benefited through its services. It is expected that they will coöperate in upholding these ideals of the Institute through the Yoga Bhavan by translating their sympathy through action. Your contribution to the cause of the Yoga Bhavan may be sent by a cheque drawn in favour of The Yoga Institute, Santa Cruz, Bombay-55, *under registered cover* or it may be handed over to the Secretary in person where possible.

INDIVIDUAL acknowledgements being not possible, we hereby acknowledge with thanks the voluntary donations received from the following members during June 1972 at The Yoga Institute towards the construction of *Yoga Bhavan*:—

	Rs. P.
1. Sri H. G. Mistry	501·00
2. Sri K. Kedia	101·00
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10. Mrs. B. Murzello	21·00
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YOGA EDUCATION

Ideology

Yoga Essays: The clarification of the basic yoga ideology reoriented to sociological purposes. *First Edn.* Rs. 7.50; 15s.; $2·00.

Facts about Yoga: A panoramic perspective of yoga idealism and realism covering a variety of topical controversies. *First Edn.* Rs. 10; £ 1.0.0; $ 3.00.

Yoga in Modern Life: This symposium contains holistic approach to Yoga by international scholars and scientists. *First Edn.* Rs. 20; 35s.; $ 5.00.

Journal of The Yoga Institute: First issued in 1933, this monthly treats of yoga ideology and technology. Vols. VII to XVII are still available. Each volume Rs. 12; £1.25; $3·00.

Technology

Yoga Physical Education, Vols. I and II: A graded course of yoga āsanas harmonized to breathing for men and women based on researches of over half a century. *Sixteenth Reprint.* Rs. 15; £1·0·0; $ 3·00.

Yoga Personal Hygiene, Vols. I and II: A classic on yoga technology based on ancient yoga texts for care of the internal organs in light of hygiene and preventive medicine. *Fourteenth Reprint.* Rs. 10; £ 1·0·0; $ 3·00.

Other Aids

Yoga Better Living Course: This abridged edition of the Yoga Teachers Manual shows how to conduct yoga courses. Rs. 2; 5s.; $ 1·00.

Wall Posters: A series of nine wall posters for classroom or exhibition for correct approach and promotion of Yoga. Rs. 10; £1.0.0; $ 3.00.

Film Slides: (i) Better Living 38 slides for projecting facts about and need of Yoga to modern man. Rs. 120; £ 8·0.0; $30·00. (ii) Model Yoga Centre in black and white showing how a yoga centre should be conducted, in 40 slides. Rs. 100; £ 6.10.0; $25.00. (iii) Eight-fold path of Yoga showing the various steps of Yoga, their sequence and importance as a way of life. 14 slides. Rs. 30; £2.0.0; $6.00.

THE YOGA INSTITUTE
Santa Cruz, BOMBAY-55.

........ACTIVITIES OF THE YOGA INSTITUTE OF SANTA CRUZ, INDIA

RESEARCH

● As a recognized Research Institute, scholars are accepted for academic, scientific, and educational researches on Yoga. Scholars are placed under competent guides with library and laboratory facilities after their Certificate Course, for a period of one year. On the acceptance of their thesis, they are declared eligible for the membership of the Academy.

ACADEMY

● As a recognized special Training Institute of Yoga, the Academy provides for (*i*) P. C. Y. course of 21 days; (*ii*) C. Y. Ed. special six-month training course, and (*iii*) Teacher-Member of the Academy. The last course is open to men and women who have passed their intermediate examination or are in a position to conduct yoga centres in their areas. The course provides for theoretical and practical instruction in various aspects of yoga education. Hostel facilities available for both men and women.

HOSPITAL

● The Institute maintains a highly specialized clinic and hospital for treatment of refractory cases under qualified medical practitioners. Apply for indoor and outdoor fees. General yoga class for minor ailments. Free beds will be available when the Government or others provide for the same.

CULTURE

● The Yoga Extension Service conducts yoga classes both for men and women at the headquarters and at other centres. Trained teachers of Yoga are also provided by the Yoga Extension Service for conducting yoga classes.

The Institute conducts Yoga Education Weeks, Exhibitions, Lectures, Symposia, Documentary Film shows, Visual Education with Lantern slides, etc. Special arrangements are made for visitors and tourists by prior intimation, one day in advance, to acquaint them with the various aspects of Yoga Education.

PUBLICATIONS

● The Institute publishes books on Yoga in Library and Pocket editions. Of the two dozen titles so far published only six are at present available, viz. *Yoga Āsanas Simplified*, *Yoga Hygiene Simplified*, *Haṭha Yoga Simplified*, *Yoga Simplified for Women*, *Yoga Essays*, and *Facts about Yoga*. The annual subscription to the *Journal of The Yoga Institute* is Rs. 10; £1.00; $3.00 payable in advance.

THE YOGA INSTITUTE
Santa Cruz, BOMBAY-55.

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REFRESHER COURSE IN YOGA EDUCATION

by GERHARD UNGER

*Introduction**

FROM the 1st to 15th of May 1972, The Yoga Institute, Santa Cruz, conducted a short Residential Camp for those desiring to propagate and teach Yoga. The aim of this Refresher Course was to promote yoga as an integrated education of the whole personality and to popularise the correct aspects of scientific yoga for the benefits of the lay man. The course also aimed at cultivation of an altruistic attitude to life.

In *conditions for admission* in the application form, it is stated that admission is restricted to only those persons who want to acquaint themselves with scientific yoga and are willing to undertake and popularise simple and useful physiological and psychological processes to meet the needs of the modern man. They become competent to *conduct 21-day Better Living course* for the benefit of social welfare, educational and cultural institutions. The student must have an aptitude for learning and teaching yoga.

Announcement

. Announcement for the course was made in advance in all English dailies in Bombay, in the *Economic Times*, the *Mail*, Madras, as well as in the *Times of India* and the *Indian Express* (All-India Editions). Letters were sent out to Ministry of Educatian, Government of India, and State Education Departments, educational institutions in the Bombay area, and the past teachers of the Institute were duly informed.

Selection

About a hundred people responded out of which a selection had to be made to meet the particularities of the course. About twenty responses were from ladies who could not be accepted as no arrangements were provided for women in the present course. About thirty aspirants were suffering from physical ailments that would have to be attended in a special course. Ten of the applicants admitted that their interest was only to acquire some more knowledge, but they did not think of teaching others. Twelve persons could not afford the minimum expenses chargeable for the course. Fifteen did not reply again after they had been supplied with the application forms. Thirteen persons were admitted and attended the course as residential students.

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*The syllabus recently approved by the All India Board of Yoga was tried cut for the first time to assess its utility.

Besides these thirteen, there were also twenty-six non-residential students out of which some were attending all activities throughout the day while the others came part-time mainly for lectures in the morning and to attend to guest-speakers in the afternoon and in the evening. The group of the residential students was quite a mixed one—community-wise, socially, intellectually and in their motivation towards the yoga studies. There were:

One Air Pilot, Two Industrialists, Two Executives, Two Businessmen, One Medical Representative, Two Students, Two Professors, One Electrical Engineer (from Austria). Over and above the residential and non-residential trainees, about thirty volunteers, lady students, teachers and past six-month trainees worked and participated in shifts or for all-time either teaching, preparing programmes, showing slides or providing for the conveniences for food and recreation.

The Programme

The total programme was prepared for the whole course but there was enough margin left for change and experiment as was done a few times when it was felt necessary.

An Average Day

5-30 A.M. wake up, morning routine.

7 A.M. conditioning and routine practices.

8-15 A.M. Breakfast. Cleanliness of the compound and the living space.

9 A.M. Founder's Lecture plus questions and answers.

10-15 A.M. discussion in groups.

11-15 A.M. new practices.

12 Noon Lunch. Rest and recreation. Visitors from 1 to 2 P.M.

2 to 3 P.M. *Mauna*—observance of silence.

3 to 4 P.M. Either Practical teaching, or Group discussion; Role play or Public speaking; Or lecture by Dr. Jayadeva.

4 to 5 P.M. Either lectures-cum-discussions with Dr. Jayadeva or practical teaching or listening to guest-speakers.

5 to 5-30 P.M. Tea, light refreshments.

5.30 to 6.30 P.M. reading and studying.

6.30 to 8.30 P.M. practical teaching, guest speakers and slide shows.

8.30 P.M. Dinner

Free time for recreation.

10.30 P.M. lights off.

The course was experimental in so far as the application of new methods go. But, as to its objectives and contents, it was based on the modern interpretation of the classical Patanjala Yoga, simplified in its techniques and graduated for the needs and capacities of the man in society.

Residence

As regards the stay and living, it was simple and conducive. The place was the campus of the Institute with shady mango and cocoanut trees. A big *pandal* was set up with four partitions, a lecture and practice hall, a big living and dormitory place with beds, table and chairs, adjoining a kitchen compartment and the dining room.

The food was yogic and was served four times a day with an interval of 4 to 5 hours. Showers and toilets were arranged in Indian style. Chairs and benches under the trees allowed for intermediate rest, talks and meeting of guests. The principle of self-help was strictly observed. One had to fetch water for his shower, keep his own living space clean, wash clothes, and had to fill up the drinking water-pots in the night.

Discipline

The students were not allowed to leave the campus and had to follow a number of instructions given to them at the beginning, like not to smoke, not to chew pan etc. After a few days most of them were chewing mango leaves after every meal! Punctuality had to be kept for all activities. Students as well as volunteers, who were helping out and instructing, were living, eating and learning together. Besides all these requisites, they were all helping also to create a conducive atmosphere.

Teaching Work

The special theme was developed by the Founder in the morning of every day and was followed up by questions and answers session.

THEMES : Conditioning and Eight-fold Path, Asana, Hygiene, Holistic System of Yoga, Yama and Niyama, Pranayama, Yogic Therapy, Yogic Diet, Pratyahara, How I studied yoga, The old ashrama systems, Various Schools of yoga, Yoga and sex, and a symposium on relevance of yoga in modern society.

Various activities that could be described as group dynamic were also used : (*i*) Discussion in small groups of eight people ; (*ii*) Psychological questionnaires ; (*iii*) Role play, for creating and solving situations ; and (*iv*) Public Speaking (every trainee had a few chances to talk about himself, about his relationship to yoga and on some aspects of yoga). So far as project work, every trainee was involved in preparing one or two papers for discussion and talks.

Every morning at seven, the students performed the practices they had learned together. This hour was always started with little devotional songs or *bhajan*. Every trainee had to teach one lesson of yoga (talk-cum-practice) to a group of unknown students.

Teaching of Practices

One or sometimes two practices were added each day, those consisted of a full set of simple asanas exercising all parts of the body while giving special attention to the spine and internal organs. Simple introductory pranayamas. Simple kriyas (internal purificatory processes) for daily use and psychosomatic practices like meditative poses and relaxation. Ample use was made of visual aids like slide shows etc., that had the informative and also a recreative character.

The following guest speakers spoke during the residential camp :

Dr. R. J. Chinwalla on "Communications and Psychotherapy";

Mr. R. A. Gatge on "Asana" with demonstrations;
Dr. M. B. Kher on "Anatomy and Physiology";
Pandit Shiv Sharma on "Ayurveda and Diet";
Mr. J. C. Vaz on "Yoga and the Business Executive";
Pandit Shambunath on "Conducting a Yoga Camp";
Mr. M. B. Shah on "Yoga and Renunciation";
Mr. C. L. Kavish on "Yoga in the life of a Householder";
Dr. N. N. Shukla on "Modern Teaching Methods";
Mr. Jagesh Desai, M.L.A. on "Yoga for All";

The Yoga Family conducted a "Symposium on Pratyahara"; and Shri Maganlal on "Gayatri Mantra".

There were additional lectures-cum-discussions on philosophical background to study yoga and psychological situations and development of students on the basis of Patanjali by Dr. Jayadeva. Arrangements were made also to provide for personal guidance by Dr. Jayadeva to every student. Physical measurements were taken both at the start and at the end of the course.

Administrative details

The students were guided to organise teaching and other activities of promoting yoga in the future. They wer acquainted with taking physical measurements, they were provided with a syllabus for a short course as well as the 21-day teachers' manual.

Having been given the opportunity to teach yoga practices, making them to speak to unknown groups and being made conversant with teaching plans and syllabus etc., the trainees felt confident of being able to popularise yoga.

Evaluation

Evaluating this 15-day yoga Camp in all its aspects and details is not an easy undertaking. A few measures and guide lines will help.

The physical improvement in 15 days is amazingly large. Everybody improved. Many in all measures that were carried out like weight, height, chest, spine, waist, hips, vital capacity and grip. Specially the vital capacity improved with two students more than 40 per cent.

The intended aim is met by five trainees who will be teaching yoga, two of these starting in June. All of the trainees feel that they are going to live and propagate yoga way of living in their spheres either being involved in organisations for the promotion of yoga (as the FRYOG) or as private people in their families and social circles.

Evaluating the course from point of the organisers is manifold.

1. As an experiment, these 15 days of ipmact learning, of becoming aware, of practising and of living together had met with general expectations.

2. The aims and the objectives were met to some extent.

3. The new methods proved useful and suggested themselves for more intensive use.

4. The set up for lodging and boarding that had caused some serious thinking in advance, proved sufficient and satisfactory in meeting the principle of simplicity and self-help.

5. Discipline, attentiveness, understanding and voluntary engagement could be evaluated in that sequence starting with very good e.g. discipline etc.

6. The knowledge imparted both theoretical and techlogical was more and could be curtailed.

7. The system of volunteers to carry out the entire work went on smoothly

8. The residential stay was found preferable to outdoor stay.

9. The atmosphere with the students—inspite of altered living conditions, strong heat, noise of aeroplanes etc,—was very good throughout the time without misunderstanding.

10. The very lucky situation of having illustrious guest-speakers and performers who came purely to give and chare their knowledge and art contributed much to the success of this course.

Conclusion :

A simple attempt was thus tried out to affect the attitude, way of life and habits of yoga enthusiasts in a congenial atmosphere through a short but intensive yoga course. The campus of the Institute, its dedicated staff and teachers and disciplined way of living had all their desired results. It was decided to introduce some important aspects of yoga each day and then to examine it by various techniques throughout the day till it became a part of one's life. Suitable discussions were held on conditioning, on the mechanics of integrating yama and niyama in one's life, on faith, on emotions etc. Practical techniques of yoga were introduced to further these ends. The result of this experiment was truly effective.

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	Rs. P.
1. Srimati J. D. Thadani	101·00
2. Mr. S. R. Martin of U. K.	109·00
3. Mr. J. C. Colaco	50·00
4. Members of New Delhi Yoga Camp	201·00
5. Capt. F. S. Nargolwala	51·00
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8. Sri M. R. Gangoli	101·00
9. Sri C. D. Malhotra	501·00
10. Mrs. V. Alsop of Australia	150·00
11. Pandit Shambhunath Thulal	101·00

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Letters

"I SENT you an order for a copy of each of your books in October 1970. In payment, I enclosed a cheque for 15 dollars. Since then I have waited for the books but they have never arrived.

"I checked with my bank and found you cashed the cheque promptly (a photostat copy is enclosed). Please send me copies of the books which have been paid for. I trust there was some error that explains this because it would be most unfortunate for those associated with yoga to accrue such karma."

USAF Hospital, Germany DAVID D. VAUSE, M.D.

(*The front and back photostat copy of the cheque indicates that the same was drawn on the 15 October 1970 and was cashed on Nov. 30, 1970. The endorsement shows some Mr. L. Motilal signing for The Yoga Institute. Evidently, the cheque was pilfered during postal transit, fradulantly endorsed, and cashed by someone other than the Institute. The Bank is responsible to make up for the loss ; this has happened in many such cases.*—Ed.)

"Re my letter of dated 24th July 1971, and your following two letters, I am very sorry for all the trouble I might have caused you. After the Bank's investigation, the cheque has been declared lost, and I was refunded.

"As you will see enclosed a photocopy of the cheque sent to you in the original letter, and the receipt of the cheque when drawn."

Ras Beirut SAID JUMBLAT

"I am sorry to inform you that uptodate *I did not receive your Registered mail No. 5914 of 1-10-1971.*"

Caracas PROF. Vv. DRANIKOFF-ANDHI

(*The packet was sent under registered mail per PP. Form, No. 5914 and our responsibility ceases. Many such incidents of pilfering of remittances and loss of even registered mail in postal transit are on record.*—Ed.)

JOURNAL OF THE YOGA INSTITUTE

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Letters

"This is to inform you that we find very interesting your warning about the "Sirasana" or "Head Stand", and we have also been warning people (adults) against it, unless they have practised it since young age (boyhood) and do not suffer from heart, brain, lung diseases, high blood pressure, eye and ear diseases and hyperthyroidism."

Barcelona, Spain DR. V. I. F. FERNANDIZ, M.D.

"The more I see what is called *yoga* in many parts of the world and more so in India, the more I am grateful to the Founder and to you for explaining it to us so precisely, so lucidly, so correctly, at a level all can understand. The teacher training methods of the Institute are also highly efficient from the uniform results I find anywhere in the world.

"How can yoga survive in this mass of nonsense which goes under the name of *yoga*? The people who seem to teach Yoga mix up all kinds of things with it. Most add religion liberally and end up chanting, singing and what not! Some others, the modernistic types add science and the confusion becomes worse confounded. *It is a sad story.* Yours seems to be the lonely voice in the desert—but God willing it will be heard."

En route Hyderabad HARRY SEQUEIRA

"As an adult, I discovered yoga, a specific dimension of the Indian spirit. Yoga then started to guide my life and fascination was transformed into a deep gratitude . . . I identified myself with the Indian people, with the values which rule their lives as they have ruled them since the remote era when flourished the civilization of the ancient Greeks, the Romans and the Egyptians. History evokes the splendours of these lost cultures. But the culture of India, harmonising with the characteristics of modern life, remains alive as does a giant leafy tree whose roots are buried deep in the most remote past."

Rio de Janeiro, Brazil PROF. J. P. BASTIOU

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IDEALISM AND REALISM

by SHRI YOGENDRA

IN essence, what is this *idealism* which has been so often referred to as vague thinking related to Utopian ideas? Is it an unusual phenomenon or has it some substance? Idealism merely tries to represent things and facts in an ideal form—as they ought to be—according to either an individual or a group. Realism on the other hand permits neither vagueness nor imagination; it insists on regarding things for what they are, *i.e.*, in their true nature and, further, in dealing with them accordingly. Have these two any common ground for recognizing things and facts acting as universals? Or is it only their treatment of these which happen to differ due to differences in motivations, values and attitudes?

When idealism and realism exert their own peculiar identities, we become conscious of two distinct presentations inversely different. These presentations can be grouped as (*i*) idealism *and* realism, (*ii*) idealism *vs.* realism and (*iii*) idealism-*cum*-realism. When the two run parallel to each other without meeting, they may be treated as idealism *and* realism. When however the two are antagonistic, they represent idealism *vs.* realism. When there is neither parallelism nor antagonism between the two, there can be a state of equilibration (*samatvam*) which might harmonize and correlate the two, *and* the facts and things are *no more* allowed to remain parallel or antagonistic.

Unlike the savage who lives entirely at the basic of existential realism, the average man having evolved with the aid of will and reason moves from perceptual realism to conceptual idealism. Swaying between the two, whenever he happens to consult his head exclusively, he favours idealism; at a lower level when he accepts the dictates of his heart alone, he remains torn between idealism and realism and succumbs to the crisis-reflex ; but when he prefers to consult his stomach first before anything else, he lives at the level of animal reflex susceptible to existential needs and environs. An average man therefore is an unpredictable entity whose impact on the society is equally unpredictable. Both idealism and realism thus coexist giving rise to untold complexities, and the human society suffers because no lasting solution to reconcile the two has yet become acceptable by all.

It is also a matter of daily experience that the stress of idealism and realism affecting man gives rise to opportunism when the individual and groups resort to any one of the two as suits their interests. With no faith in or loyalty to either, their strange psychological behaviourism contributes to duplicity, hypocrisy and a multitude of similar depravities. When the gap between idealism and realism is obviously, very wide the average man loses faith in universal values and plays false by being insincere. Efforts to cure these ills of humanity by closing the gap between idealism and realism through religion, economics, sociology, politics and what else we have, had so far yielded poor dividends.

Religion preaches universal love, non-injury, truth and all the good things, but the very followers and teachers of such religion act diametrically opposite. Politics recognizes equality but no politician likes to be considered equal. As a patriot he is a flop except during his speech. When he talks of peace, one can be sure he is about to declare a war. The sociologist who elucidates humanism has many reservations about its application when race, religion and other considerations arise. None appear to be sincere and it can be truly said that humanity lives by deception, sophistication, diplomacy and pretence.

The existence of idealism and realism is a fact of history, and humanity has treated them both at their face value. Intolerance and impatience goaded each to eliminate the other when conflicts arose, but the majority rooted in realism always gained the upper hand despite truth or justice being on the other side. This crux of duality has its own tacit impact on an individual. An average man thus has more respect for realism than idealism because the former affects him directly and compulsively—something which he cannot by-pass. Idealism on the other hand operates invisibly, is expendable and can be kept in cold storage—without being exposed.

Yoga assumes that by their very nature these two ideologies cannot become identical under ordinary conditions of life unless through isolation. Their conflict is also recognized as the basic problem to a way of life and that the total elimination of one is sure to create new problems hitherto unsuspected—although total elimination of any one remains questionable. Yoga therefore subscribes to the existence of both the identities without having to keep them apart or permitting them to oppose. The broad base of yoga rests on compromise by mutual acceptance of each one's due on issues of universals. These universals of idealism and realism are then fixed and given a practical shape. Idealism is appreciated by all, everyone will wish to achieve it in its many ramifications but what comes in the way are the conditions which make it impracticable. If idealism can be given a practical shape, it becomes realism. The yoga efforts therefore are directed to the acceptance of ideals with the proviso that they are later translated into facts.

Yoga is free from the overdose of idealism *e.g.* theology, religion, etc. or from realism *i.e.*, science, technology, etc. It has tried to correlate and harmonize the universals above and beyond both without the trappings of either. Yoga thus succeeded in evolving spirituality, morality, authenticity, etc., without the need for any religion just as it offers rational and schematic technology without the need for scientific instrumentation and computers. As a result, the cummulative effect of yoga technology culminates into the highest form of idealism while, at the same time, meeting the exigence of realism. Genuine yoga represents idealism-*cum*-realism, and only the yogi is able to harmonize within himself the best that is offered by both. Yoga has shown the way and to yoga we shall have to come!

SIDDHĀSANA

by RAM UGRAH MISHRA

THE *Gheraṇḍa Samhitā* is an authoritative treatise on the Haṭhayoga techniques. It describes the maximum number of āsanas. The technical details with reference to Siddhāsana found in this book are identical with the *Haṭhayogapradīpikā*. Another text holding an important place in Haṭhayoga tradition is called *Gorakṣapaddhati*. The name is so derived after the great teacher of this science, Gorakṣa. Instructions about Siddhāsana found here are similar to the preceding work.

Yogarasāyaṇa, a brief work on Haṭhayoga, by Brahmānandaswāmi deals with Siddhāsana in some advanced fashion compared to the previous works. According to this, the adjustment of the heels is similar to the aforesaid processes. Besides this, it lays down the rules for placing of hands in a particular position. It instructs that the palm of the one hand is placed directly on the other and then fixed in the lap. In addition to this, another noteworthy point found in this book is about the period of practising Siddhāsana. It adds that Siddhāsana is to be maintained at the time of prāṇāyāma. Moreover, it fixes the periods of Padma, Swastika and Vīrāsana also. Regarding the benefit, it says that as an upshot of this practice the *Kuṇḍalinī* is awakened without delay, and thus it contributes to the attainment of *samādhi*.

A recent commentary on Patañjali's yoga *sūtras* by Śrikṛṣṇa Vallabhācārya with the *Bhāṣya* of Swāminārāyaṇa gives 93 āsanas. The methodology referred to Siddhāsana is similar to *Yogarasāyaṇa*. Alike the *Haṭhayogapradīpikā*, it also *subdivides* Siddhāsana into three classes according to the adjustment of the heels in different ways.* They are as given below :—

- a. *Muktāsana* — *the left heel on the genital and the right over it above the genital ;*
- b. *Vajrāsana* — *the right heel on the genital and the left heel above the genital ;*
- c. *Guptāsana* — *the left heel on the genital and the right heel is placed on the left one.*

In addition to these major works, there are some more minor works on Haṭhayoga, viz., *Yogacintāmaṇi* of Śivānanda, *Yoga Sandhyā*, *Mātaṇgayoga Sangraha*, *Bṛhat Yoga Sopāna* and others *which also contain references to Siddhāsana. It is evident that these authors have borrowed the technique from the earlier authorities who have pioneered in this field of yoga.*

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* Siddhāsana was discussed at some length with illustrations and its variations in *Yoga*, Journal of The Yoga Institute, Vol. II, pp. 8, 9ff (1934).

योनिस्थानकमंधिमूल घटिकं संपीड्य गुल्फेतरं ।
मेद्रे संप्राणिधाय तं तु चिबुकं कृत्वा हृदि स्थायिनम् ॥
स्थाणु । संयमितेन्द्रियोऽचलदृशा पश्यन्भ्रुवोरन्तरं ।
मोक्षं चैव विधीयते फलकरं सिद्धासनं प्रोच्यते ॥ (घेरण्ड)

गुदा वृषणयोर्मध्ये वामपार्ष्णि नियोजयेत् ।
दक्ष पादाग्रभागं च वामजंघांतरे न्यसेत् ॥
हस्तयुग्मं न्यसेदंके सिद्धासनमितीरितम् ।
कुण्डलीबोधकं शीघ्रं समाधेश्चेपकारकम् ॥
सिद्धं प्राणाधिरोहे स्यात .... (योगरसायनम्)

QUO VADIS?

by JYOTI MAYANANDA (ANTHONY MEJIAS)

THE questions that bedevil and imprison the minds of restless young men in a hurry to learn everything of life, have always driven them to a crisis of decision—to a point where their lives seem to stand still, and by force of circumstances must yield an answer, an inspiration, a beacon to light the way of their darkening thoughts and lives . . . Or surrender their minds to a retreat into the abyss of self-pity, frustration, anxiety, bitterness and possible insanity.

To me (Rev. Ambrose, O.S.B.) a young man studying for the religious life, my crisis came one cold windy night, as I lay on my bed, wrestling with the doubt and confusion of my mind enveloped by a terrible silence.

I had come to a Benedictine Monastery to live the simple life, to learn the humble and devout ways of a monk and to study for the priesthood. But, instead, I found myself in a miniature world filled with all the complexities, confusion and disillusionment of the outside world which I sought to evade.

During five years of increasing activity in which the ordered discipline of the monastic life and the human interaction of the community has left me physically and mentally spent, I lay on my bunk, racked by inner doubt and frustration, seeking a solution to the meaninglessness of life.

Inwardly I cried out in desperation "Lord! What must I do?" And I thought, I heard a voice coming out of the stillness of the night, a woman's voice, coming from my window, saying to me "He says, He will take you anywhere". I decided to leave; and true to his word He did take me places, places which of my own accord I would never go.

But I was convinced that the words of Christ, were true, "My yoke is sweet and my burden is light," and for myself I felt convinced that I had laid hold on that permanent something "A joy which no man could take away from you", but neither my brothers nor me could hold on to it—mere life seem to fail, functional inharmony set in.

At first I tried all the existing available health aids but to no avail and almost in despair, I plunged myself into Yoga. I apprenticed myself to an Ashram run by five Swamis in South America for guidance in my pursuit. Slowly and surely the masterful techniques and marvellous discipline of Yoga went to work.

Once having tasted of a moderate semblance of good health I "sold all I had to buy that field." The Ashram was a yoga training institute for teachers so I soon found myself saddled with the charge of yoga communities in Trinidad, Venezuela, Curacao, Bonaire and the West Indies in general. West Indians and South Americans with all their admitted love for fun and merriment are very "Other"-oriented people--be it superstitious, occult or spiritualistic; with the result that anyone in possession of any part of the ancient techniques is greatly welcomed. Teaching on these scores of scattered little islands need money, youth and patience.

Besides, in their small communities a *yogacharya* has to lead an ostensibly exemplary life—to remain permanently an ideal. Perhaps this is the reason that very few local or foreign Acharyas have been able to sustain an Ashram there. Still for all, they are easy people and a Yogacharya with the simple ambition to serve and live quietly could not ask for a better field of endeavour.

With thousands of people to serve it was imperative to come to India, to be in touch with source material. But one has to move far and carefully in India to meet Acharyas in lively possession of the ancient yogic techniques; and as Daddy Yogendra very bluntly put it to me: "Mere running about and idle criticism is no substitute for genuine involvement and practice." In fact the old master, Sita Devi and Jayadeva have suggested a new approach in yogic methodology to me fraught with meaning and devoid of much of the paraphernalia of present-day yoga.

He would have us know that the present state of affairs was very close to each one of us. It was a situation formed over the years and rooted in the need for survival and the proneness to selfishness in all of us.

Here one situates the demise of our yoga communities and this is the dilemma of the yogacharya who proposes the yogic path. *It is he who needs changing and to whom we must address our hearts and minds. Why? Because a rather frightening thing has happened to this individual. He has become, like the man in the streets—"Self-Oriented".*

It is basic to the philosophy which governs society that the ideal man is the self-made man, and the self-made man as he has evolved in society, concentrated on achieving as high a standard of living as possible.

Since it has generally been accepted that the standard must continue upwards, his entire life has been oriented to the need to find ways and means of accomplishing this goal. His success has been dependent on the net-result of the concentration of his energies and talents on his self-improvement.

But this Acharya has to be rescued from himself, because by virtue of his goals, he has circumscribed his personality and limited the scope of his functioning as an instrument. In his quest to get ahead he seemed to have reduced life to nil. Self-preservation and self-development has always been associated in his mind with self-enlargement. But the penalty for self-enlargement, he discovers, is self-imprisonment.

In this way he cannot effectively reach out to others for this involves a gamble the risks of which he can only see as unacceptable. This is the *acharya* those desirous of betterment in our yogic communities must reach. Somehow we must break through his icy-self concern and make him see that his whole orientation lacks a sensitivity for the welfare of others. His situation is your situationı His dilemma is yours ; his failure is your own. Who is this Yogacharya? 'Goodness Gracious'. It is me !

EXPERIENCES IN ANĀHAT SOUND

by SWAMI SHARADANANDA

ANAHAT literally means unbeaten or unstruck sound.. Generally to produce a sound some instrument has to be struck or beaten. Anāhat is not the result of striking or beating certain instruments like *veeṇā* or drum. It is a sound produced in ākāśa without the help of any instrument. Ākāśa means vacuum or empty space. To hear a sound, ear is necessary, but to hear anāhat ear is not necessary. Indian philosophy says, Anāhat or Omkār sound is there always in ākāśa. To this the older scriptures give proof. Sound itself is Brahman. Brahman is unborn, eternal and invisible. Sound is the first manifestion of Brahman or the Absolute. And that sound was acknowledged as Omkār ; this is explained in Nādayoga. The hearing of this sound is called hearing of Anāhat. Our ears can hear sounds which are within the hearing frequency of our auditory capacity. To hear sounds which do not fall under this frequency, we should have some external artificial aid to help our ears. But so far science has not been able to invent any such instrument to hear Omkār sound or Anāhat. But Indian yogis have however developed certain spiritual practices which give power to hear anāhat intuitively. These methods are explained in Nādayoga in detail. It is also true that this anāhat is also heard by some spiritual sādhakas who are practising mystic type of *sādhanā* along with Haṭhayoga practices.

Indian yogis have developed various yogas to free this *jīva*, or the individual self from 'Birth and Death' and this is called realisation of the Absolute. To know anāhat is to know the Brahman. According to Indian philosophy, before the creation of the Universe, there was only *Kṣeera sāgara* (ocean of milk). A huge thousand-headed cobra was floating over this with its body coiled round. Over this cobra Lord Vishnu was sleeping. From his navel a lotus flower came out. Over this flower Brahmā who had three heads, was sitting. He was seeing only the lotus flower floating over the Kṣeera sāgara and nothing else ; not even sound was to be heard. He was wondering 'who is he, what has he to do, how he came into existence and where has he to go?' To these, he did not get any answer, and he was worried. Then for the first time, he heard a sound later accepted as Omkār. He was astonished, what was that sound, who produced it, what is the meaning of it? He meditated on that Omkār sound, and realised it was Para Brahman—the Creator, Sustainer, and Destroyer. After this realisation, the three-headed Brahmā also got the knowledge and power which created this Universe. That is how this Universe was created first.

The scriptures say, as in the macrocosm, so too in the microcosm, and this human body is a replica of that Brahman. We also have that knowledge and power in seed-form, when it sprouts up, we also get those questions "Who am I, why am I born, and what will happen after death?" When these thoughts surround us, we also become unhappy. For this, our ancient yogis have shown the path to merge this individual self into that Universal Self, and this is called Yoga. There are many yogas to suit different temperament, one such yoga is meditation on anāhat or Omkār sound, which is known as Nādayoga.

Scriptures say, purity of mind is necessary before one takes up any yoga. This human body is a mixture of three guṇas: sattva guṇa, which is white and pure, rajo guṇa, which is red and active, and tamo guna, which is black and lazy. With this mixture of guṇas, one cannot succeed in any yoga. He has first to increase his sattva guṇa. Selfless service removes tamo guṇa, reduces rajo guṇa and increases sattva guṇa. Spontaneous blessings showered from all quarters by the humanity is an indication to show one's tamo guṇa has been reduced. After this, sādhaka must try to remove rajo guṇa, for this, divine blessing is necessary. This can be achieved by following the sādhanā advised by one's guru. One of the common defects in modern people is that they by-pass some preliminary sādhanā and start with the higher sādhanā from the beginning itself. They do not understand that spiritual knowledge is more subtle and superior in intelligence than our worldly knowledge. The next defect is that most of them start doing something in Yoga without any Guru, because they bring down a spiritual guru to the level of a worldly guru. So they come to the conclusion that just as they are acquiring some of the worldly knowledge without a guru, so also they can try to learn yoga without a guru. Worldly knowledge is the product of human knowledge. Spiritual knowledge is the outcome of intuitive power, and hence a spiritual sādhaka cannot decide with his intellect, what is good and bad for his sādhanā without a real spiritual guru. For success in spirituality, one should have spiritual guru. Most sādhakas fail to realise the benefits of their sādhanā, because either they have started it from a wrong end or they do not have a guru.

THE FOUNDER

by J. CLEMENT VAZ

VARIOUS incidents which took place even during those tender years marked young Mani out as the child of destiny. Once when he was still a babe in the cradle he dropped on the hard floor and rolled down a staircase but little Mani escaped without the slightest hurt. When he was but a two-year tot, he experienced the first pang of guilt and fear when the key of the house which his father had entrusted to his care whilst he was away was lost on the dusty road where the children were at play. However much they all searched, the key was not found and young Mani was the saddest child that evening for failing in his duty though his father did not deal with him harshly at all for the loss of the key.

About a year later, in the village of Bhatha, the father and the child were, on one warm night, sleeping together in a room on the upper storey, on a simple rough bed very near an open window which overlooked a smithy below. At the dead of night the child rolled over in sleep and landed about fifteen feet down on one side of the rutted road along which bullock carts laden with the produce from the fields passed incessantly during the night. The father lay sleeping above unware of the son who too was in deep slumber right on the road covered with mud and dust until at the first streaks of dawn, when a cartman noticed the child, the whole village awoke in consternation and little Mani was taken back into the room upstairs still in a sleeping condition. He had suffered no injury whatsoever.

Those were the days when the much-feared epidemics of plague frequently visited the towns and cities of India as well as the country-side decimating the population. On a single day, Haribhai had the awful experience of three deaths from the plague—his father, a niece and another relative. Before Mani's grandfather died he expressed to his son his wish to see the little grandson. Haribhai was very much upset but did not feel equal to twarthing the last request from his father. Reluctantly, he carried Mani, then about three years old, to a nearby sugarcane field for the grandfather to see him from a distance, but the dying old man wanted the child near him. He made Mani sit on his death-bed and gave him a little sweet to eat. It was a pathetic meeting between the grandfather and the grandson but even more pathetic it was when Haribhai, torn between two loyalties, had Mani taken from the scene immediately and the grandfather heaved his last breath a few minutes later. This and the many inevitable contacts with plague-infested spots might have helped to build up Mani's natural immunity to this disease from which he never suffered although at a later age he was often called upon to tend such cases.

Haribhai, whilst being very fond of his son, was at the same time stern where studies were concerned. Passionately dedicated as he was to education, he was determined that Mani should avail himself of the benefits of which he himself had been deprived in his youth by circumstances. His parents were simple, unsophisticated agriculturists who genuinely believed that education only led to the slavery of a Government job which they shunned from their hearts. Haribhai, however, thought differently. He hoped to see Mani become one day a high Government official and hence insisted on his working hard at his books and at the age of five enrolled him at a Gujarati school of which he was the Headmaster. Here Mani made progress in studies though at the cost of his health which gradually deteriorated from over-strain and inadequate nourishment. During this period he narrowly escaped death from a serious sunstroke.

On passing the School Final Examination in Gujarati, Mani, now a boy of about eleven, was sent to an English school. Such schools were few and far between and young Mani had to trudge every day several miles to and from his school at Amalsad carrying with him each morning little that might be regarded as substantial for food. Some groundnut or gram often constituted his mid-day meal. During the winter, the ordeal of attending school was even more serious. Mani, along with his companions, would start very early in the biting cold of the morning carrying dried sugarcane *bagasse* to be burnt on the way for warmth. Such a strenuous routine on a grossly unbalanced diet told heavily upon his health until when his father was transferred to Kachholi, Mani's studies had perforce to be interrupted as he was laid up with typhoid fever for over a month.

This was a critical phase in the life of young Mani. When the temperature rose high he would lapse into moments of delirium and felt that his head was being crushed under falling rocks or that he was falling into a frightful, gaping chasm below. He had a strange presentiment of approaching death, but willed he would live. That strong will was inherited by Mani from his sturdy ancestors no less than from Haribhai. It was a grim struggle within for survival and one day, all of a sudden, delirious Mani asked for a little water to drink. This was given to him and after he had taken a few sips he felt much relieved as though his lost strength was now coming back into his body, and from that moment on he slowly and steadily recovered.

But the illness had left him weak and emaciated and no sooner had he resumed his English studies than he resolved that he would develop a strong and healthy body. Under the guidance of Gulababhai Desai, a teacher at the Amalsad English School in the District of Surat, and a close friend of his father, Mani went through a rigorous self-discipline of physical exercises and of simple living and high thinking, until, within three years he grew to be a consumate athlete and an idealist in one. To his school and back he would walk daily long distances crossing and re-crossing the Ambica river which during the monsoon was often in spate. On one inauspicious day in July when it had stopped pouring, Mani decided to go home crossing a flooded rivulet over the rickety wooden bridge which spanned its breadth, but no sooner was he on the other side than the bridge collapsed and was washed away before his own eyes. In a moment Mani found himself in chest-high water struggling for dear life. He did, however, struggle with success but had to pass the night on the roof of a house! The next morning, on the opposite bank of the flooded river, he beheld his father and waved out to him with an air of triumph. The father having got wind of the son's mishap on the wooden bridge, had made a frantic rush to the riverside and stood there in utter helplessness.

Mani's confidence in himself and his zest for life grew with each passing month and led him to display many feats of physical prowess and endurance though he continued to be as unassuming and helpful to others as he was before. He also acquired skill and fame as a wrestler and many were the bouts he won at his school and in the public arena. The incident is narrated of Mani appearing for an oral test during his matriculation examination at Ahmedabad before the Principal who was an Englishman and well known for his fondness for physical culture. On seeing Mani, the Principal was so impressed with his magnificent physique that he good-humouredly asked Mani if he could wrestle. When Mani nodded in affirmation, Principal Robertson took off his coat and invited Mani to a wrestling bout in his own cabin. As was his wont, Mani took the invitation seriously and in the matter of a few seconds had the burly Principal landed on the floor with a loud noise. There was commotion outside. Some of the students thought that Mani, in a sudden fit of temper, might have manhandled the Principal, but the sporting Principal quickly got up, congratulated Mani, assured that he had passed the *viva voce* he had come for and even accompanied him right to his cabin door.

A similar experience was that of his own teacher of wrestling, following a friendly bout. At the prize distribution ceremony of Bai Avabai High School at Bulsar from which he passed the matriculation examination, Mani was cited as a top gymnast-athlete, wrestler and swimmer. Several prizes were awarded to him without even having had to participate in the annual competitions. Mani's high calibre as a wrestler was talked about in far-off Ahmedabad from where a reputed Muslim wrestler challenged him to a fight. Mani readily accepted the challenge and in the ensuing bout pinned his opponent to the mat with the nose and arms bruised and bleeding. Another equally successful challenge fight, however, led Mani to give up wrestling altogether. It was a bout of endurance as the two were well matched. In the end the opponent had to unloosen his grip on Mani from sheer physical exhaustion. Unfortunately, shortly afterwards it was reported that he died. The shock of this news made Mani realise how cruel wrestling could be and, characteristically enough, his nature revolted against it. He ceased to be a wrestler.

Nevertheless, Mani always used his strength in the service of the helpless. One day during the mango season he saw a bullock cart heavily laden with the fruit, fallen on one side with one of the wheels out of the axle. Quickly Mani rushed to the scene, put himself in control of the situation, bent and placed his broad shoulders under the axle and with one mighty effort lifted up the whole cart and kept it in that position until the wheel was put back in place. It was a feat which the people of the villages around long remembered and liked to recount to one another with admiration.

YOGA ACTIVITIES

THE work at the Centres of Yoga conducted by the trained teachers of The Yoga Institute continues. Prof. Jean Bastiou and Mrs. Zillah Bastiou have organised a tour of their yoga students and continue their teaching work at Rio. They have planned another large tour in January next year. In Canada, Miss Winnie Imerie has started her Centre. With the help of Mr. Barrie Dykes, interesting yoga evenings are organised in Toronto. In Japan, Mr. Per Winther and his wife continue their expanding yoga activities at Tokyo. Special visual material and some social activities have also been added at the Centre. In Lebanon, Mr. Harry Sequeira conducts several Centres of Yoga in Beirut. In the United States, Mrs. Christa Sharda continues her yoga education courses while in South Africa, Miss Renuka Mandan has started her own Centre and teaches at several educational institutions.

In Australia, Shri Vijayadeva Yogendra, Mrs. Jill V. Yogendra and Mr. Brian McCarthy have consolidated their activities. A large Foundation, HELEN VALE FOUNDATION, has been established and yoga groups are organised amongst various universities and prisons. The Teachers Association of Australian Teachers, Religion for Peace Movement and 21-day courses in new adult education techniques and an enlarged *Yoga Pracharak* Journal are some of the activities. A Yoga Seminar was organised at Ballarat by the Teachers Association. Mrs. Gladys Curtis teaches at Ballarat. Recently Mrs. Maaida Palmer has started a new Yoga Education Centre at Brisbane. Mrs. Diana Couchman, Miss Eleonaire Berg, Mrs. Rosario, Mrs. Raymond continue teaching yoga classes. Mrs. Mavis Raymond organised a residential camp with attendance of 67 students.

Over one thousand persons, men and women from different parts of the world, visited the Institute during the last six months for guidance. This would include students of the different courses as well as those needing individual information. The six-month *Yoga Education Course* was joined by twelve ladies including one foreigner, one post graduate, and three graduates. Thirty-nine men including four foreigners, one post graduate, three science graduates attended the course.

Thirty-three courses of *Better Living* were conducted during this time with a total attendance of about 650 persons. The courses were organised at the Institute by the qualified teachers—D. Fonseca, Gerhard Unger, R. Seshmani, Barrie Dykes, Kishan Mehta, D. B. Wadekar, S. S. Dhone, E. M. Pinto, S.V. Dubey, Santosh Kumar, Mahavir Sainik, Chetan Shah, S. M. Subramanian, C. J. Colaco, Madhav Rao, Vijay Hinduja, Anil Kavish K. B. Menon, and P. Borkar. A 21-day class has been started for the ladies by Miss Patricia Pereira, Miss Hansa Patni, Miss Ashrafi Chhapawala, Mrs. Suman Seth, Mrs. K. Pal, Mrs. U. Choksi, Miss R. Mehra *et al.* The daily attendance in the regular yoga classes was about sixty men and thirty-five ladies which includes persons (O.P.D) suffering from chronic ailments.

Outside the Institute, Yoga Camps were conducted by Mr. Harry Sequeira, Pt. Shambhunath, Shri Krishnaswamy Iyer, Dr. V. P. Punoose, Shri U. Manickam, Bro. Augustin, Shri H. R. Yadav, Shri. S. G. Dandekar and Shri Chittar, Shri W. V. Bapat *et al* at Poona, Delhi, Madras, Madurai, Coimbatore, Indore, Karimkunnam, Bangalore, Thana, Dahanu, Tanjore, and Hyderabad etc. Shri Manikam now conducts Inba Yoga Centre at Kadavur. In Bombay, Shri H.R. Yadav conducted yoga classes at the Arya Samaj (Santa Cruz), Staff Training colleges of Government of Maharashtra, Actor's Academy, Staff Training College of The Central Bank, Dena Bank and State Bank of India, and the Air India. Miss Dina Chowna teaches at the Arya Vidya Mandir, at Poddar High School, at Sandoz Laboratory and at a private class in Dadar. Mrs. L. S. Dandekar continues teaching at Sarvodaya Balika Vidyalaya and at a private class in Vile Parle. Pt. Shambhunath teaches at Film & T. V. Institute of India while Mrs. Arora has begun a class at Arya Samaj and Mrs. B. Murzello at a local convent. Mrs. A. N. Desai teaches at Petit Girls School and also at a private class in Bandra. Shri D. Fonseca teaches at the Indo-American Society, Mr. Gerhard Unger teaches at Larsen and Toubro, Mr. Erich Huchler taught at Calcutta and Mr. C. D. Malhotra in Bijapur.

Several programmes were conducted during this time like the Founder's Birthday marked by a large Yoga Poster

Exhibition attended by thousands of persons besides Foundation Day function on 25-12-71, All India Board Meetings and Panel discussion on "Relevance of Yoga in Modern Times" cosponsored by Friends of Yoga Society. The organisation of Mahila Yoga Samaj which is holding weekly meetings was inaugurated on 1st June, while Public Speaking classes have been started by Shri B. A. Rao. Special programmes to mark the starting of 21-day classes were attended by Shri T. K. Karira, Chairman, Bombay Municipal Health Committee, Dr. N. N. Shukla, Principal Teacher Training College, Shri A. H. Alias, Principal Hyderabad Staff Training College, Shri Kasbekar, Principal Central Bank Teacher Training College etc.

Various functions also were organised during the Yoga Residential Camp and were attended by Shri Jagesh Desai, M.L.A., Dr. R. J. Chinwala, Pt. Shiv Sharma, Yoga Pracharka Ghatge, Prof. Maganlal, Dr. M. B. Kher, Shri M. B. Shah, Shri C. L. Kavish and others. Several members of The Yoga Institute and trained teachers were called upon to join in different activities organised by other societies. Shri Radha Raman, Chief Executive of Delhi Administration Metropolitan Council inaugurated the Yoga Poster Exhibition in Delhi. The Vice-Chancellor of Nagpur University inaugurated the Yoga Poster Exhibition in Nagpur when Minister R. J. Deotale and Guru Golwalker were present. The Chairman of the I.I.T., Madras inaugurated the Poster Exhibition in Madras. Chief Justice Oza presided over the concluding Programme of the Indore Camp. The Vice-Chancellor of Madurai University concluded the Madurai Yoga Camp. Several yoga practitioners like Swami Venkateswarananda, Kavi Yogi Suddhananda Bharati, Prof. R. S. Mishra and others associated with these activities.

(To be continued)

YOGA BHAVAN

The first ever Yoga Bhavan (*Home of Yoga*) in modern India is being constructed under the auspices of The Yoga Institute with a very definite purpose. It is to preserve the traditional and classic purity of Yoga while promoting both its ideology and technology for the benefit of humanity.

The Yoga Bhavan as such is to serve as an International Yoga Forum for national and international coöperation and service. It proposes to provide multi-purpose Hall, a Central Reference Library, a Cell for the Board of Yoga, residence for active yoga workers, earnest students and patients, besides housing various other departments which are to sustain the international activities so far undertaken by this pioneer Institute some 53 years ago.

In keeping with its dignity and its programme of slow but steady growth, The Yoga Institute prefers to maintain a self-reliant and self-respecting attitude due to Yoga. It therefore does not depend on governmental aid or even on large public charities for expansion of its activities. It relies more on its own students, teachers and patients throughout the world who have benefited through its services. It is expected that they will coöperate in upholding these ideals of the Institute through the Yoga Bhavan by translating their sympathy through action. Your contribution to the cause of the Yoga Bhavan may be sent by a cheque drawn in favour of The Yoga Institute, Santa Cruz, Bombay-400 55, *under registered cover* or it may be handed over to the Secretary in person where possible.

Individual acknowledgements being not possible, we hereby acknowledge with thanks the voluntary donations received from the following members during August 1972 at The Yoga Institute towards the construction of *Yoga Bhavan*:—

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THE YOGA INSTITUTE
Santa Cruz, BOMBAY-55.

ACTIVITIES OF THE YOGA INSTITUTE OF SANTA CRUZ, INDIA

RESEARCH

As a recognised Research Institute, scholars are accepted for academic, scientific, and educational researches on Yoga. Scholars are placed under competent guides with library and laboratory facilities after their Certificate Course, for a period of one year. On the acceptance of their thesis, they are declared eligible for the membership of the Academy.

ACADEMY

As a recognized special Training Institute of Yoga, the Academy provides for (*i*) P. C. Y. course of 21 days; (*ii*) C. Y. Ed. special six-month training course, and (*iii*) Teacher-Member of the Academy. The last course is open to men and women who have passed their intermediate examination or are in a position to conduct yoga centres in their areas. The course provides for theoretical and practical instruction in various aspects of yoga education. Hostel facilities available for both men and women.

HOSPITAL

The Institute maintains a highly specialized clinic and hospital for treatment of refractory cases under qualified medical practitioners. Apply for indoor and outdoor fees. General yoga class for minor ailments. Free beds will be available when the Government or others provide for the same.

CULTURE

The Yoga Extension Service conducts yoga classes both for men and women at the headquarters and at other centres. Trained teachers of Yoga are also provided by the Yoga Extension Service for conducting yoga classes.

The Institute conducts Yoga Education Weeks, Exhibitions, Lectures, Symposia, Documentary Film shows, Visual Education with Lantern slides, etc. Special arrangements are made for visitors and tourists by prior intimation, one day in advance, to acquaint them with the various aspects of Yoga Education.

PUBLICATIONS

The Institute publishes books on Yoga in Library and Pocket editions. Of the two dozen titles so far published only six are at present available, viz. *Yoga Āsanas Simplified*, *Yoga Hygiene Simplified*, *Haṭha Yoga Simplified*, *Yoga Simplified for Women*, *Yoga Essays*, and *Facts about Yoga*. The annual subscription to the *Journal of The Yoga Institute* is Rs. 10; £1.00; $3.00 payable in advance.

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Santa Cruz, BOMBAY-55.

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THE YOGA INSTITUTE
SANTA CRUZ, INDIA

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Letters

"I am very happy, that now for the first time—although briefly, I can enjoy closer contact with you and the Institute. About myself so much—that I had started as a schoolboy of sixteen years old, the practical studies in Yoga in 1959 under the expert guidance of master Mikilos D. Takacs following him as my father until his departure (death) in 1965. *This period was, at the same time, the beginning of the genuine yoga movement in Hungary* under the banner of Amrita Yoga Studio directed by him. My master was in close contact with the Institute too.

"In the near future, I will travel passing by air route Bombay too. I hope on this occasion, I could meet you personally and to discuss about questions which always have been—*and so more will be*—the most important for Man."

Hungary

KARACSON EORY

"Coincidentally or not, on the issue of good beginning, the front article in the Journal (August) by Shri Yogendra, is very adequate to the situation here in my country. Some people even look to yoga as a weight-reducing system, and I had the opportunity to hear a well educated person, a lawyer, saying that yoga was not for him because he was thin enough. As for myself, the article by Shri Yogendra helped in clearing some of my own concepts on the subject, pointing to an objective that is undoubted now as a way which I intend to follow. In view of this decision, I dared to make a translation of the said article for Brazilian-Portuguese and I intend to distribute copies of it to interested worthy friends with the hope that the ambient here is not much perversed."

Brazil

ZOMAR PONTES RAMOS

"I approach you for the reason that recently a certain German scholar demonstrated in this Khatmandu City Hall certain yogic practices and broadcasted on Yoga referring to your institution in a very praiseworthy manner."

Khatmandu City

SHRI TIKA RAJ

YOGA

THE MONTHLY JOURNAL
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Editor : **Jayadeva Yogendra, M.A., Ph.D.**

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COMPROMISING YOGA

by SHRI YOGENDRA

THERE is always a two-way traffic applicable to the future of any concept or technique. They cannot maintain *status quo* since all things will either tend to improve or degenerate in due course. This is normal with any concept or technique its founder propounds. To avoid the latter, the founder provides specific guidelines which he associates with its precept and practice. This is so because it is he who has originally conceived it, it is also he who understands it fully, and it is he alone who has realized it in his personal life. Thus the experienced concept or technique remains his monopoly although he may pass his knowledge to others through literature or personal guidance. Those who follow him even devotedly are logically different. For this reason, yoga has been a monopolistic knowledge and experience which remained individualistic.

Promoters of yoga were mere followers of traditional founders who religiously depended upon their teachers. Serious investigations into the basic tradition of the yoga teachers were therefore emphasized to maintain cohesion and uniformity. The traditional teacher thus has been the only guarantor to authenticate any knowledge which he might pass on to others. Teachers devoid of traditions were not regarded as genuine. Seekers of yoga therefore devoted much of their time, energy and resources in trying to reach the traditional source before taking the risk of subscribing to any yoga teacher (*guru*). Thus, with faith fixed in such a teacher because of his unquestioned authority, it was easy for the disciple to accept the teacher's guidelines. The institution of guruparamparā (the succession of knowledge or of technique from teacher to the disciple) thus helped to preserve the original spirit and methodology of the remote past linked to the present through this peculiar process of knowledge. There was total discrimination on both sides and yoga for quite a long period of history maintained these traditions.

The reality of the situation having however changed considerably during the past centuries, traditional yoga suffered most. With the respect that was shown to the yogi and the yoga teacher and with their growing demand, the enthusiastic and the adventurous did away with the formality of authenticity; and groups of disciples both Indian and foreign flocked around any so-called yogin. Lacking in tradition and leaning on quantity rather than quality, the study of yoga assumed a new character devoid of its genuine spirit and charisma. Thus this compromising yoga became so permissive that acts of indulgence in unyogic way of life were treated lightly, condoned or even totally ignored. The yoga that was taught being untraditional, the results proved doubtful and many began to discredit all that was said about yoga. Thus the compromising yoga brought doubt where there was faith, brought disgrace where there was respect and failed where success was always assured. This made yoga suspect in the eyes of the modern society except when so-called yogi performed miracles instead of self-realization.

Once on the downhill, the study of yoga stopped at nothing. The compromising yoga came handy to many unscrupulous persons who under the name of yoga traded on the ignorance and creduality of the unwary. The application of such yoga is evident from its extrovertism in place of inner development. The yoga study which compromises its basic principles and practice, presented in any form by modern social, educational, scientific and medical institutions for any given purpose associated with their specific avocations is devoid of reality and should not be credited with anything like Yoga. Insistenee on genuine yoga traditions during its study is no chauvinism—it is *an essentiality of study.* Permissive yoga may flourish for any reason but it is ultimately barren.

YAMA, NIYAMA AND YOGA*

by JAYADEVA YOGENDRA

THE true purpose of Yoga cannot be other than the spiritual one. As soon as we utter the very word "*yoga*," the conceptual and idealistic parts, *e.g.*, its concept of consciousness, of *prāṇa*, of *saṁskāra* etc., come to our mind. As very correctly stated by a famous Orientalist, the disciplinary part of yoga, is a basic factor in the scientific methodology of Patañjali's Astānga Yoga. Yama-Niyama is a type of conditioning in the direction of culture of consciousness, while it is deconditioning or getting away from the point of view of physical and psychological limitation. No real tranquillity, introversion or abstraction is available to a person who suffers from a lack of control over his biologic drives. Commentators on *Yoga-sūtra* have included Yama-Niyama under two cardinal requisites by abhyāsa and vairāgya (with *śraddhā* and *vīrya* etc.,) making it clear in this way that any sincere attempt at study of Yoga rests on these pillars. As another commentator on a haṭhayoga text has very boldly said that the one and only requirement in the study of yoga is vairāgya.

Experiences of the finer states of consciousness being the very essence of Yoga, we cannot byepass it by taking for granted use of technique that actually contributes to the very development of these newer states. This is the kind of mistake many yoga enthusiasts are making when they take for granted Yama and Niyama without actually practising them and prefer to plung into the subsequent mechanical technique of Āsanas and Kriyās.

The bane of yoga student today is his hypocracy in disregarding application of Yama and Niyama in his personal life and emboldening himself to master the very highest stage in Yoga. This is how we witness the sad spectacle of yogic teachers openly encouraging indiscipline, permissiveness, immorality, vice, falsehood, deception even as they are teaching and practising Yoga. It is one thing to say that in the olden times Yama and Niyama were not so prominently harped upon (probably because the older idealistic culture being based on spiritual values required the community to believe in the supersensory value reality whose corollary was disregard of the sensual and the immediate) and another thing to argue against the necessity of mastering the immoral tendencies that are rooted in our biologic mind which need to be checked.

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* A message sent by Dr. Jayadeva Yogendra to the Seminar on Yama, Niyama and Yoga organised by Dr. K. M. Patil at Aurangabad on 3-9-72.

The approach of the *yogi* should be rather to utilise the available physical appeal that some of the yoga processes have today and to use the opportunity for changing the very heart of the modern man who seems to have sold his soul to mammon. Do the yogic practitioners realise the true role they have to play in a society which is slowly disintegrating itself because of its lack of a sense of identity, because of its crisis of confidence, because of its lack of believing in any abiding meaning or purpose of life? It is only through a combination of right motivation, right attitude together with the right psycho-physiological processes that Yoga would yield its true essence, *i.e.*, peace and happiness during the onward flight of the ignoble to the noble.

AHIṀSĀ AND SATYA IN YOGA

by P. N. RAO

THE concept of ahiṁsā is very valuable in Yoga. It means non-violence in all one's dealings. Like the footprint of the elephant, which is large enough to cover every other animal's footprint, ahiṁsā shelters under its vast canopy every other virtue. One could do nothing good which does not fall within the range of ahiṁsā. The quality is particularly relevant in the social set-up : we should do nothing which hurts others. Maybe others are not aware that they are being harmed by our actions, and a clever person could always contrive to throw the blame on someone else's shoulder. A grocer who sells adulterated foodstuffs may argue that no body has discovered his adulteration, and as such he should be free from blame. A black-marketeer could claim immunity under the plea that no court of law has proved him to be guilty. A well-dressed thief may argue that he had done no thieving but that he had seen someone else (unkempt and shabby in dress) doing that. Could ahiṁsā shield these persons ? According to the yoga view, none of these persons can hide his skin under the protection of ahiṁsā. One's own motivation behind an action is the cardinal thing in Yoga. There cannot be a better judge than one's own conscience, the approval or disapproval of which should be the deciding factor in these matters.

Sometimes it does happen that despite the best of intentions one's actions go wrong and others are harmed. What then is he to do ? Should fear of failure handicap his actions in the future ? Let us consider for example a government official who orders a plan to reclaim marshy land for the purpose of agriculture. Hundreds of landless villagers participate in the scheme. It is soon found out that something had gone wrong somewhere, and the project is getting more and more unproductive. Absence of timely rains makes things worse. Many villagers die in the drought conditions. Could we now turn to the official and take him to task for his action which has harmed so many villagers ? Should we not accuse the official of hiṁsā (violence)? Should we not hang him by the nearest roadside tree with a legend round his neck, besides the rope—"Here hangs the man who has not observed ahiṁsā in his action!"

However much we wish to have the man's head on a platter, we cannot accuse him of ahiṁsā. There are so many factors (besides the man's intention) any one of which may land the whole thing in utter failure. The absence of the rains in the illustration is one such factor. What we should judge in this case is the intention of the official. If he had been genuinely motivated by a desire to help landless villagers, he is entitled to the complete protection of ahiṁsā. Yoga would definitely give him a clean chit. Not others' encomiums or reproofs, but one's own conscience and conviction have the last word about ahiṁsā. This is because yoga is essentially individualistic and personal, one's development and evolution being contingeny upon one's own inner harmony and cohesiveness, which in turn depend on the sanction of the conscience.

Satya is the next yama. This is also open to different interpretations and versions. What one claims to be the truth, may not be accepted as such by another and for valid reasons. It is also likely that the truth may be something other than the two versions. Even here the subjective view is to supersede the objective version so long as the individual has the courage of his conviction.

Let us take an illustration. Your friend's factory has been destroyed by fire, and he is claiming damages from the Insurance Company. Your friend says that the fire was accidental, but the Insurance Company contests this view; according to it, your friend had deliberately set fire to the factory with a view to claiming a handsome sum as damages. You are called upon as a witness by the Insurance Company as you happened to be in the premises when the fire broke out.

Now what will be your stand in the matter? True you were in the premises, but by that it should not be construed that you had purposely come there to witness the starting of the fire—there may be other reasons for your presence. Let it be mentioned in fairness to you that you really don't know whether the fire was accidental or deliberate. Your enquiries with others on the scene have not convinced you one way or the other. It is a fifty-fifty chance in your mind, and whatever side you lean to, the opposite party is sure to lose. But what worries you more than that is the question of your adhering to satya. For you are a yoga student.

In the witness box, you will form your replies on the basis of your personal assessment of things. "I know my friend for the last so many years," you will say in reply to the Company lawyer, "and I don't think he is the type of person that will deliberately set fire to the factory to claim lucrative damages from Insurance." Whatever the reality, what you have stated in the court will be the truth, and nothing but the truth, *so far as you are concerned.* Your statement will be fully endorsed by yoga as an essay in satya.

AN EXPERIENCE OF RESPIRATORY PRANAYAMA

by V. SLOBODYANIK

THANK you very much for the possibility to consult. First of all, may I say that I appreciate this possibility very much since I have heard of you and am counting on your valuable advices in future. I feel I should not take too much of your time. I will therefore try to confine myself to a definite range of questions.

I would first ask you some questions dealing with practising of pranayama. As I already wrote to you I've been practising some yoga exercises for a rather long time. My breathing exercises have been among those which I have been doing all this time, each day, without any interruptions so that I would say I could count with my fingers those days of fifteen years when I had not done them. It took me always not less than thirty minutes each morning, though some days deliberately longer. As to the character of the breathing, I mean its variations and rhythms, usually it changed from periods to periods but I must say it always remained mainly the deep alternative breathing with a 1 : 4 : 2 rhythm suggested by Shri Yogendraji, the Head of your Institute. The book-sources of the technique for me then were his books. *Yoga Physical Education* (the fourth edition) and *Yoga Personal Hygiene* (the sixth edition) which I had, along with the other books, *in a microfilm* and had found to be most valuable.

In my practice, though, I have not done the breathing following the heart beats—they were not that easy, perceptible—but always following the beats of a metronome with times about 6 : 24 : 12 seconds for inhalation, retention and exhalation respectively. At periods, the times were much longer but the above were most usual. Very soon I began noticing changes which were to be expected. I need not say very useful, eliminating such usual troubles as catching cold, grippe, running the temperature above normal and the like. Naturally those changes were due also to the other yoga exercises I've been practising, but I understand some of them were due mostly to the pranayama practice. Not going into the details I can say that it was not only those concrete changes but a much better condition of the body and mind altogether which I experienced, more and more feeling all *the necessity of everyday practising yoga* exercises.

Leaving aside, though, that part of the matter I want now to tell about the things which I seem not to understand properly. After some years of practising pranayama I began perceiving much more sharply smells which it seemed I never paid so much attention to before. If anyone was smoking around I could not stand the smell even for a while ; then being in the streets I thought I felt the exhaust gas smell of the each concrete vehicle taken separately. I understood that along with the physical reaction of my lungs there was much of the psychological factor involved each time when I felt and, besides, *thought about* all the poison I seemed to inhale. All that made me move from the center of the city and buy an apartment near the river in a place with so far good supply of fresh air. The situation at present is such that I feel perfectly all right unless it happens so that I have to inhale such poisons, as a cigarette smoke, petrol or acetone smells and the like. Then I can't stand it while at the same time all the others present seem not to bother about that.

Sometimes it seems to me to be connected with the increase of the vital capacity of my lungs. It was about 4000 CM^3 when I started the exercises at the age of 21, noted it has come to 7000 CM^3. It has been steadily increasing all these years, the rate being almost constant, so now it does not seem to tend to saturation. That figure, as I know, being a rather big one, I now have some doubts as to whether it would be right if it went further increasing though such a thought is being dictated mainly by what I have said above.

This being the main problems due, as I believe, to my pranayama practice, I'd very much like to know whether it is natural and typical or whether it is due to something overdone or done wrong. Does it mean then that I should change my breathing technique at present in some specific way or add to it the other pranayama variations? I would be very glad to have your advice on that.

The books on Yoga as well as on Indology and Psychology would be of great interest for me, although I don't feel it would be proper for me now to send you a list of some because I don't see how I could repay your kindness at this point. Nevertheless, I can't help asking for the last edition of one book which so many years ago had convinced me to start my yoga practice—*Yoga Physical Education*. And may be the same one for women, if it's possible. Am counting on contacts with your students which you have mentioned.

THE FOUNDER

by J. CLEMENT VAZ

The Young Rebel

THE supreme self-confidence developed during the teenage years enabled Mani to view the society around him with a certain objectivity of outlook. He saw the injustice of man to man in the debasing treatment that was meted out to the oppressed and the uninfluential. He had however often watched his father take the untouchable children close to him and fondly attend to their difficulties much against the prevailing opinion, and had secretly felt some admiration for him.

Mani also argued to himself that there could be no justification to fear all missionaries as the villagers feared them or even to protect the children from them. His discerning and discursive mind yearned for freedom for himself as well as for others. Whatever fetters, he thought, whether social, psychological or religious kept that freedom enchained must be broken. This idealism began to gain strength after he had successfully passed both the School Final Examination and the Matriculation of the University of Bombay, and realised that in his father's plan for him he was to be a high Government official in the then much-prized Indian Civil Service.

Somehow, however, the glamour of such a career failed to impress Mani, but while he was too obedient a son to displease his father, his spirit was restless and burned with a reformist's zeal. He saw little meaning in the elaborate rituals observed either during the religious services in temples or in the homes on days of religious festivals. As a consequence, he professed no religion, visited no temple for worship and performed no rituals. Ritualistic religion went against his very grain and the observance of untouchability and the denial to widows of the right to re-marry and other unjustifiable customs constantly gnawed at his soul. Young though he was, Mani did not hesitate to offer himself as an official witness at the Office of the Civil Registrar in Ahmedabad to the re-marriage at the age of sixteen of a village girl who had been a widow for eight years and had eloped with her paramour to Ahmedabad where Mani was due to appear for his Matriculation examination. Absenting himself for an hour, he went to the Civil Registry, signed as a witness to the ceremony and returned filled with a sense of achievement.

At an earlier age, Mani himself was a victim of what he later regarded as the most obnoxious institution of child marriage. One day, unknown to him, whilst he was innocently sleeping on the lap of his maternal uncle during the ceremonies, Mani was married according to the custom by the priest to an equally young and innocent girl, of course with the consent of and after careful negotiations had been completed among the elders of either party. Two years later, when Mani realised the grave injustice that had been done to him, he reeblled against it. He rejected and renounced the marriage and solemnly informed all concerned that he would look upon his so-called wife as a sister to him. That was a turning point in Mani's life, when, tender as he was, the rebel in him acted with punch and purpose. Ever since that memorable event, the bethroted have neither seen nor met each other for over sixty years.

Though at this stage Mani's idealism was as yet immature, he revolted too against the powerful influence at the time of the orthodox Hindus who insisted on a *brahmin* wearing the *choti* (pigtail), a headgear and the sacred thread. None of these external symbols had any appeal to Mani who unceremoniously dispensed with all and except on one occasion never wore a cap, nor the sacred thread and, until he was about fourteen years old, wore no footwear. He moved about with complete indifference to recognised social conventions without wearing a shirt or a *dhoti* but only a *langot* (loin-cloth). He was fast growing to be a die-hard individualist, always averse to complying with false social duties and obligations, but when on rare occasions he did, mainly not to offend his father, he unwittingly caused him instead embarrassment by his unconventional ways and dress. Even in his food habits Mani was unconventional. He ate mostly coconut with gur or honey, all kinds of nuts and fruits which were cheaply available including dates, and preferred to drink milk straight at the source, after milking the cow.

None the less, his father cherished great hopes about Mani and sent him to join St. Xavier's College in Bombay at the age of eighteen. Mani's expectations about himself too soared high at this time. Amongst the people with whom he had lived until now Mani had acquired a reputation for integrity of character as well as for ability, and all anticipated great things from him. The father's dream about the son becoming one day a Collector of some district seemed to be on the way to fulfilment.

In the metropolitan city of Bombay of those days and in the rather sophisticated atmosphere of St. Xavier's College, Mani found himself at first a little out of place but soon adapted himself to the surroundings and made many friends. One of them was Ambalal Chaganlal Mehta of Karjan (Miyagam) who was his room-mate at the Hostel. Mani also endeared himself to his professors and to the Principal, Rev. Fr. Alban Goodier, S.J., who was later Archbishop of Bombay.

The rebel in young Mani, however, was gradually asserting himself. The learning from books as imparted at the College seemed to him perfunctory and unconnected with the throbbings of life as he felt them and saw in everything around. Was it the best way known of acquiring knowledge? Was there no other? These were the questions that left him brooding for long periods. A slowly widening gap now began to separate Mani from his friends and colleagues who often saw him in the class completely inattentive to lectures, lost in his own thoughts. As the days passed, such inattentiveness and apparent mental abstraction became more frequent and the professors who noticed it wondered what was happening to Mani. Father Goodier even reprimanded him for his strange behaviour.

What was really happening was that Mani was secretly yearning to break away from the conventional methods of seeking knowledge and to follow the path of our ancient seekers after Truth. He was conscious at the same time that such a parting of ways would be difficult and cause unhappiness especially to his father, but the struggle within him was mounting and for a time he was the prisoner of his own indecision.

YOGA ACTIVITIES

Programmes were organised at Sir Sorabjee Pochkhanawala Bankers Training College by Saravashri H. R. Yadav, Mahavir Sainik, B. S. Panchvise, P. Borkar, U. Manikam, Gerhard Unger, Seshmani, S. M. Subramanian, and J. M. Mehta. Programmes at Poddar High School, Arya Samaj, Robert Money High School, Sarwoday School, Ghanshyamdas School, Central Gov. Quarter, L. I. C. Recreation Club, State Bank Staff Training College, Air India, Mount Mary Residents' Welfare Association etc. were organised by Sarvashri H. R. Yadav, D. Fonseca, Gerhard Unger, B. S. Pancavise, and Miss Dina Chowna; at Bombay Insurance Institute by Shri Santosh Kumar, and Shri Ganesan. Shri Santosh Kumar also organised a three-day residential seminar YOGA IN MODERN LIFE of trainees. Unger, Borkar, Bhagat, Dube, Sainik and others organised a programme in Bombay for Lunawaly Nagar Mandal. While Barrie Dykes, Gerhard Unger, L. M. Sukthankar, N.P. Desai, A.N. Desai, U.K. Choksi, H. R. Yadav, Arjunbhai Patel, Ashrafi Chhapawalla, Hansa Patni, Dina Chowna, P. A. Borkar. Margaret Paul and others organised a 15-day residential camp. Regular lectures and programmes are being organised for the Mahila Yoga Samaj by Mrs. A. M. Desai, Miss Dina Chowna, Mrs. Urmila Choksi, Mrs. Suman Seth, Miss Hansa Patni, Miss Margaret Paul, Miss Ashlrafi Chhapawala, Miss Renu Mehra *et al*.

A talk on *Ear, Nose Throat diseases and Yoga* by Dr. P. B. Rajput was also held. Dr. Gore of Tata Institute of Social Sciences also spoke in one such meeting. Shri N. F. Marshall and Sri Sainik organised the programme. Shri and Smt. Krishnaswami are organising programmes at Tamil Nadu Central Jail. Shri Vijayadev presided over Maharashtra Yoga conference at Nagpur. Shri J. C. Vaz was the Chief Guest at the Rotary Club of Bombay, Dr. Jayadeva Yogendra was the Chief Guest at the Silver Jubilee Programme of the Home Guards, at the Arya Samaj Annual Day, at the Indo-American Society meet, and was a panel member at the panel discussion on PREVENTION OF HEART DISEASES organised by the Society for Prevention of Heart Diseases and Rehabilitation.

Special farewell functions were organised on the departure of Shri Vijayadev, Mrs. Maaida Palmer and other teachers from Australia and Canada. The Osaka Television televised the activities of the Institute. A visit was arranged of trained teachers together with Smt. Sita Devi to Arya Vidya Mandir. Shri Shanbhunath led a group consisting of Mr. Harry Sequeira, Shri H. R. Yadav, Sri Gerhard Unger that organised an exhibition and spoke at the All-India Yoga Seminar in Ahmedabad. A Republic Day sports competition was held at the Institute for local children. Mr. Eric Huchler spoke before the All India Lion's Conference at Calcutta and projected slides on Better Living.

Shri S. G. Dandekar prepared a memorandum on "Importance of Yama-Niyama in schools" and circularised it to newspapers, journals and government officials; this was published by several Marathi papers; a group of past teachers who are called yoga family had four meetings and prepared studies on Patañjali etc. on pratyāhāra on kriyās and on prāṇāyāma while Shri J. C. Colaco is campaigning against holding Mr. Yoga and Miss Yoga types of competitions in yoga.

Shri Vijayadeva Yogendra was provided information on adult education through yoga in Western Universities. Miss Berg was provided guideline for teaching yoga to schools in the United States. An Educational study group was organised by Pt. Shambunath with the help of Shri Barrie Dykes, Shri Gerhard Unger, Shri and Smt. N. P. Desai, Shri Santosh Kumar, Shri J. C. Vaz, Shri Karnick and Shri Bapat, Shri R. Seshmani, Shri Madhwani and others. Shri Harry Sequeira conducted on behalf of the All India Board of Yoga a survey of yoga centres throughout India in selected areas. The material available is edited for use.

Much work went into preparation by Shri Gerhard Unger of details for a short Instructor Training Camp as per syllabus outlined by the All India Board of Yoga. Dr. D. K. Deshmukh has prepared a paper on the treatment of Psychiatric diseases through yoga, while Dr. P. B. Rajput has prepared one on the management of Sinusitis through yoga. Dr. J. M. Goyeche wrote a paper on Psychosomatics and yoga and is working on E.E.G. and other instruments in studying effects of simple yoga techniques he studied at the Institute. A new series of slides on classification of āsanas has been prepared. Research articles were submitted in Educational Review, Nagarjuna, Seminar on yama-niyama at Aurangabad etc. Articles from staff members were submitted to Maharashtra Yoga Conference Souvenir, to Gujarat Yoga Conference, to the Special Souvenir of Bharatiya Yoga Samsthan, to Yoga Sadhana Magazine, to Loka Rajya, to Hindu Viswa etc. Miss Renuka Mandan published a new book on yoga. A booklet on 21-day course is being published by the Gandhi Nidhi while Dr. V. P. Punnose is publishing two books on medical aspects of yoga. Several monographs edited by Shri Vijayadver has been published.

Shri Yogendraji was elected as President of All India Board of Yoga and at the Spiritual Development Conference. The following yogic practitioners, Indologists and International scholars visited the Institute on some special work. Jyotirmayananda of West Indies, Dr. S. S. Singha of U.K: Dr. K. Udupa, Director, Institute of Medcine, Miss Eleonaire Berg from New York, Mangala Saraswati, 'Loretta Sazrier Yogini of Prem Varni Ashrama, Hathayogi Nikam, Ma Vidvattama and Swami Anandgiri, Swami Poornananda, Drs. P. Sachdev, Mare Michael of Institute of Yoga, K. S. Joshi, V. P. Pandey, Dr. G. Patil, Mr. Peter Telis, Prof. Shri Hari, Dr. Shamba Shiva Rao, Madam E. Harezova (Czeck Orientalist on recommendation of the University Grants Commission) Prof. H. N. Banarjee of Para Psychologi Dept., Rajasthan University, Dr. Bina Nelson and Kaythrin Sherman Yoga Teachers from Canada, Louis Raaff Yoga teacher from Beirut, Chiropractitioner, Brian Cerechi, R. K. Sahu from Kaivalyadham, Vithalrao Jhibkate Government of Maharashtra Yoga Expert coach, Dr. Kamble from Basavisvara yoga centre, Dr. and Mrs. J. Oldham, Prof. U. A. Asrani, Peter Gardenchild Spiritual Healer, Pandey, Joyce Havshasaag, Dhruva Agarwal, Prof. Melener, Prof. Iliev and others of the Soviet delegation to the International Executives Conference, Principal Gore of the Tata Institute for Social Sciences, Sarvodaya leader Bhaiji Fr. Kuumara, Carmen Santacruz, Lama Madrigal yoga teacher from Chile, Paul C. Copland from, USA, Orientalist Egbert Richter, Laxmi

Sankar Joshi, Harry Lim Journalist from Caracos, Brahma Kumari Ratan Mohini, Ushadevi and Brahma Kumar Rameshbhai, Fr. A. Sylvester, Brother Nirvair, Satavadhani Dhirajlal T. Shah, Hansa Dagley, Isoko Minimi with a group of 16 yoga teachers from Japan and Albert Serra with 4 yoga teachers from Guatemala.

The following doctors visited the Institute: Dr. Mazumdar, medical consultant of May & Baker with a team of workers, Devi Chandiramani, Dr. M. C. Modi, P. M. Sharma, S. R. Jain, Kumar Shah, Vinod Shah, Ramakrishnan, D. N. Naik, M. K. Maghani, Nadkarni, Line Mody, Rohit Mehta, P. H. Raval, L. Noronha, R. Chudgar, S. G. Kale, V. H. Khorzod, Physiologist Sukhendar Mookerjee, V. B. Naik, Sirshat, Manuel D'Souza, M. M. Dhawan, H. I. Jhala, D. H. Parikh, H. I. Doshi, C. Thadow, Vaidya Mulchand etc. The others who visited were State Minister for Education Mr. Prabha Rao, Vice-Chancellor University of Bombay Principal T. K. Tope and Polish Consul.

Besides the above, visitors came to the Institute from the following countries: From USA Louisie Nye, Angela Farmer, B. Runette, Jay R. Snow, Stephen Saska, Murrim Celeati, Wilma Brugger, Harie M. Moron, Catherine Butterworth, Ruth Vin, Jakusowski, Paul Lenanrdson, Ofcile Cutler, Peter Goldsmith, Ruby Erskine, Leigh Freeman, Peter Novick, Gary Piccione, John W. Mackan, Davis, L. K. B. Young, Bernard Sahupeck, Michael F. Duncan, Edward Stevens. Dr. Stuart Edilstein, N. Lynn, Kathy Itate, Sr. J. Petit. From Germany came A. D. Darmstadi, Hans Ubrich Distel, Gunter Gonrad, Fr. Herman, L. Avenr Stephanie etc. From Canada Dr. William Normode, Dr. I. Schidlow, Shyoma Chaitanya, Umesh Sharma, Miklos Fulop, Ian Drew, Grace Lackay Thomson, Th. Jervis, Kiril Delokrinicen, Sarah Dale, Eric Siegal, Barnie etc.

(*To be continued*)

YOGA BHAVAN

The first ever Yoga Bhavan (*Home of Yoga*) in modern India is being constructed under the auspices of The Yoga Institute with a very definite purpose. It is to preserve the traditional and classic purity of Yoga while promoting both its ideology and technology for the benefit of humanity.

The Yoga Bhavan as such is to serve as an International Yoga Forum for national and international coöperation and service. It proposes to provide multi-purpose Hall, a Central Reference Library, a Cell for the Board of Yoga, residence for active yoga workers, earnest students and patients, besides housing various other departments which are to sustain the international activities so far undertaken by this pioneer Institute some 53 years ago.

In keeping with its dignity and its programme of slow but steady growth, The Yoga Institute prefers to maintain a self-reliant and self-respecting attitude due to Yoga. It therefore does not depend on governmental aid or even on large public charities for expansion of its activities. It relies more on its own students, teachers and patients throughout the world who have benefited through its services. It is expected that they will coöperate in upholding these ideals of the Institute through the Yoga Bhavan by translating their sympathy through action. Your contribution to the cause of the Yoga Bhavan may be sent by a cheque drawn in favour of The Yoga Institute, Santa Cruz, Bombay-400 55, *under registered cover* or it may be handed over to the Secretary in person where possible.

Individual acknowledgements being not possible, we hereby acknowledge with thanks the voluntary donations received from the following members during September 1972 at The Yoga Institute towards the construction of *Yoga Bhavan*:—

	Rs. P.
1. Sri V. G. Dharia	15·00
2. Mr. Michael Myer of Australia	208·76
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YOGA EDUCATION

Ideology

Yoga Essays: The clarification of the basic yoga ideology reoriented to sociological purposes. *First Edn.* Rs. 7.50; 15s.; $2·00.

Facts about Yoga: A panoramic perspective of yoga idealism and realism covering a variety of topical controversies. *First Edn.* Rs. 10; £ 1.0.0; $ 3.00.

Yoga in Modern Life: This symposium contains holistic approach to Yoga by international scholars and scientists. *First Edn.* Rs. 20; 35s.; $ 5.00.

Journal of The Yoga Institute: First issued in 1933, this monthly treats of yoga ideology and technology. Vols. VII to XVII are still available. Each volume Rs. 12; £1.25; $3·00.

Technology

Yoga Physical Education, Vols. I and II: A graded course of yoga āsanas harmonized to breathing for men and women based on researches of over half a century. *Sixteenth Reprint.* Rs. 15; £1·0·0; $ 3·00.

Yoga Personal Hygiene, Vols. I and II: A classic on yoga technology based on ancient yoga texts for care of the internal organs in light of hygiene and preventive medicine. *Fourteenth Reprint.* Rs. 10; £ 1·0·0; $ 3·00.

Other Aids

Yoga Better Living Course: This abridged edition of the Yoga Teachers Manual shows how to conduct yoga courses. Rs. 2; 5s.; $ 1·00.

Wall Posters: A series of nine wall posters for classroom or exhibition for correct approach and promotion of Yoga. Rs. 10; £1.0.0; $ 3.00.

Film Slides: (i) Better Living 38 slides for projecting facts about and need of Yoga to modern man. Rs. 120; £ 8·0.0; $30·00. (ii) Model Yoga Centre in black and white showing how a yoga centre should be conducted, in 40 slides. Rs. 100; £ 6.10.0; $25.00. (iii) Eight-fold path of Yoga showing the various steps of Yoga, their sequence and importance as a way of life. 14 slides. Rs. 30; £2.0.0; $6.00.

THE YOGA INSTITUTE
Santa Cruz, BOMBAY-55.

……….ACTIVITIES OF THE YOGA INSTITUTE OF SANTA CRUZ, INDIA

RESEARCH

As a recognised Research Institute, scholars ar accepted for academic, scientific, and educational researche on Yoga. Scholars are placed under competent guides wit library and laboratory facilities after their Certificat Course, for a period of one year. On the acceptance of thei thesis, they are declared eligible for the membership of th Academy.

ACADEMY

As a recognized special Training Institute of Yoga the Academy provides for (*i*) P. C. Y. course of 21 days (*ii*) C. Y. Ed. special six-month training course, and (*ii* Teacher-Member of the Academy. The last course is ope to men and women who have passed their intermedia examination or are in a position to conduct yoga centres i their areas. The course provides for theoretical and practical instruction in various aspects of yoga education. Host facilities available for both men and women.

HOSPITAL

The Institute maintains a highly specialized clinic and hospital for treatment of refractory cases under qualified medical practitioners. Apply for indoor and outdoor fees. General yoga class for minor ailments. Free beds will be available when the Government or others provide for the same.

CULTURE

The Yoga Extension Service conducts yoga classes both for men and women at the headquarters and at other centres. Trained teachers of Yoga are also provided by the Yoga Extension Service for conducting yoga classes.

The Institute conducts Yoga Education Weeks, Exhibitions, Lectures, Symposia, Documentary Film shows, Visual Education with Lantern slides, etc. Special arrangements are made for visitors and tourists by prior intimation, one day in advance, to acquaint them with the various aspects of Yoga Education.

PUBLICATIONS

The Institute publishes books on Yoga in Library and Pocket editions. Of the two dozen titles so far published only six are at present available, viz. *Yoga Āsanas Simplified*, *Yoga Hygiene Simplified*, *Haṭha Yoga Simplified*, *Yoga Simplified for Women*, *Yoga Essays*, and *Facts about Yoga*. The annual subscription to the *Journal of The Yoga Institute* is Rs. 10; £1.00; $3.00 payable in advance.

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